

THE BAPTIST.

"BE YE STEADFAST AND UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

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Brother E. L. Wesson has recently closed a goop meeting at Coldwater. There were nine accessions.

Dr. W. E. Hatcher is now hard at work to raise \$75,000.00 to add to the present endowment of Richmond College.

Brother Wm. Cooksey, Supt. Louisiana Baptist Orphanage, was a welcome visitor to the Rooms of THE BAPTIST Tuesday.

We acknowledge pleasant calls from Brethren C. L. Thatch, a G. & S. I. employee, and W. E. Hathorn. They both provided themselves with some good books.

John A. Broadus is quoted as having said to his students, and it sounds like him: "When you go to the country take your best sermon; when you go to the city take your best coat."

The Kentucky Methodist Conference voted 72 to 25 in favor of legislation against the use of tobacco by ministers. Northern Methodists will not ordain a man who uses tobacco.

A B. Y. P. U. was organized last Sunday at Eupora. Upon the invitation of pastor Loveless, Brother Flake ran over from Winona and led in the organization. And thus the B. Y. P. U. work seems to be moving on.

The *Searcy Times* is authority for the statement that "the first five cadets in order of merit at West Point are all Southern boys. They hail from Mississippi, North Carolina, South Carolina and Maryland. Mississippi bears off the palm with two of her sons, one of whom is head of the class.

Rev. W. P. Chapman, of Virgil, who last spring lost a limb, will soon publish in THE BAPTIST a list of the names and amounts of these who have so generously aided him in his misfortune. If any one prefers not to have his name and amount published, he can prevent it by writing Brother Chapman a card.

The President of the United States has publicly proclaimed Thursday the 28th inst., as a national Thanksgiving day. Governor Longino will soon emphasize this proclamation to Mississippians by announcing the same day for observance in Mississippi. It is eminently proper for us as a great country and for us as State to observe this proclamation generally and heartily. It will be the thing to do, while most hearts will be overflowing with gratitude to remember in a substantial way the unfortunate of earth.

The Preacher and His Preaching.

The supreme business of a preacher is to preach. He should bend every energy to increase in power as a preacher of the glorious gospel of the blessed Son of God. No lazy man will ever make a preacher; he may be an exhorter, but that is not preaching. I want us to look at the preacher for awhile. Of course all will understand when I speak of a preacher, that I am referring to the man who has been called of God. The man who has not felt the call of the Master in this most glorious work, has a very weak motive behind him. I am fully persuaded that the man who has chosen the ministry as he would some other avocation in life, will find his ministry a signal failure in every respect. The man does not choose the place, but is chosen for the place. If he has been called, and fails to heed that call, he will find his life greatly marred by his unfaithfulness. The called man will have the experience that Paul had, and will fearlessly meet the obligation placed upon him. "I can do all things through Christ which strengthen me." God has called you, and that is God's side of the question. Your side of the question, is how can I be the most efficient in the work? How can I bring the very best that is in me to the office of the ministry? This leads me to say, that you owe it to God to get the very best preparation possible. I am sure that we all realize that preparation is important. The best educated men, however, are not always the best preachers. I know some men who have been highly polished in universities and seminaries, that cannot preach a "tolerable" good sermon. Some men who are our best educated men have never had the advantage of a Seminary course, but they have been untiring workers in their study. The preacher who will not study will retrograde. Lay this fact to heart. We have been looking at the preacher as a man, and now let us inquire about his message. What are you going to preach? What kind of message are you going to bring to the people? Are you going to talk about the philosophy of Bacon, and the social problems of our country, and just to keep up the name of a preacher, you will sandwich in a little gospel talks between these learned discourses? Is that your message? Then God pity you my brother, you have made a mistake in your calling. God has never placed on your heart the seal of his ministry. You have never felt the anxiety of a heart burdened with the salvation of men. This tribe of pulpsters have often brought much reproach to the gospel, and to the ministry. They have made the pulpit a flood gate to pour upon the hearts of the people the trash and refuse of the carnal mind. Their sermons have not enough gospel in them to save a mouse. We preach

Christ and him crucified should be the watchword of every preacher. Carry this message to your people and always be on the outlook for results and you will be sure to find your ministry fruitful. Some congregations are fed on everything but the bread of life. We are too prone to want to display our oratorical abilities. Now we will suppose that the called man has a gospel message for his people, let us watch the manner of his delivery. The delivery of a sermon is very important. The way you deliver your sermon means much. "Many a good sermon has been wrecked on the reef of poor delivery, and many a poor sermon has been a power because of its being well delivered. Delivery is good powder behind a well-loaded gun. You are not going to shoot to make a noise, but to hit something." Some points for us to remember:

1. Be earnest in your delivery. Have your message so woven into your being that it will become a part of you. It is often well to reflect "that I am God's messenger, with a message to immortal souls, and I must be faithful in giving it to them." This will make you very much in earnest.

2. Be yourself, and not some one else. Do not try to deliver your sermon like some other preacher. Do not assume a preacher's tone. Nothing will subject you to such severe criticism as the assumed tone peculiar to some preachers. Talk natural.

3. Behave yourself while you are in the pulpit. Don't rant and charge like you were trying to head off a drove of Texas ponies. Remember that you are in God's house. Be careful that your movements are not sloven and awkward. Be wide awake and still not in too big a hurry; like you had some very important business to attend to when you are through. Don't beat the Bible and the pulpit; it makes some sensitive people very nervous. It is very unbecoming for two preachers to sit in the pulpit and whisper and look around over the congregation.

My last counsel is, to give special attention to your delivery, and try to improve on it each time.

BISHOP.

The *Nashville News* is responsible for the following information about "the cob pipe:"

"The glorious enchantment produced by the corn cob pipe are well known to the average lover of the weed, but few are acquainted with its origin. Thirty-five or forty years ago a Missouri wood carver, poor in this world's goods, turned out the bowl of a pipe from a corn cob and showed it to his family. Later he concluded to manufacture the pipes. He died a very wealthy man. One of his factories now turns out seventeen millions of cob pipes every year. The farmers who live in the vicinity of the pipe factories, so it is stated, sell their cobs for more than they get from the corn itself. Several farmers in the vicinity gain an income of as much as \$4,000 a year from the sale of the cobs alone.

THE RETURN OF THE JEWS TO PALESTINE.

BY PROF. E. L. MCORE.

But will they ever return? There are many theories. Some would say the time and circumstances are far distant, while others would begin now to repeople the Holy Land. In fact, it will fill many good people with ecstatic delight to know that the Jews are actually moving back—moving along in two distinct groups which have been named the religious and political Zionists. The religious Zionists are already in the land, sending out colonists every year, but which more interest is the action of the political Zionists, who have started their movement as a kind of counterblast to Anti-Semitism. The work of the political Zionists has been one of open propaganda for the re-establishment of the Jewish state proper. Can either of these schools ever succeed?

The religious Zionists, by suppressing the national element in the Jewish character of Judaism, place themselves in an altogether false position, and will never achieve what in their innermost hearts they ardently wish to realize. The political Zionists, by suppressing and disregarding the religious element in the dual character of Judaism, commit the opposite mistake, and will consequently achieve less than their opponents.

It is hopeless to apply to utilitarian and opportunist motives in trying to remove a complex people whose central hope and central interest are of religious character. An exodus of the Jews cannot be brought about by a power propped up by consideration of mere nationalism. For in the first place, there are no greater Anti-Semites than many of the Jews themselves. It is an exaggeration to say that nearly all modern Jews who have received a genteel education at colleges and universities are inclined to Anti-Semitism. Christians of the same social status. It is more folly to say that those Anti-Semitic Jews who are among the best gifted and most influential in a risky enterprise are the very people whom they inwardly despise. He who undertakes to unite men of utterly divergent opinions and emotions must needs have recourse to the solitary agency that can work such marvels to religion. These two schools disregard religion. Their enterprise is therefore divested of every chance of success.

An exodus of the Jews of to-day from Europe and our own country can only be brought about in a manner in no way different from that in which was achieved their exodus from Babylon some three thousand years ago. A Moses is required. A man full of divine inspiration and an energy fraught with religious fervor.

Religion is not like socialism or guilds, a mere phenomenon of the middle ages. It is an historic category, an indestructible factor of all national life, as with the Jews the factor of all factors. We can appeal to any foreign or extraneous method, and call upon it to work marvels in the eternal plan of God? This in truth would be vain.

While we know that the Jews were first in favor with Him, and for this reason will be last to accept him. Yet, we do believe this time will come. The longing in the heart of every Jew taken as testimony to the prophecies of old is positive proof they will return.

Is it not the common heritage of us all, to make a vital issue of the ethical truths and moral obligations which in a wider sense, but more particular application deal directly with us and our God? Wherefore each one of us is at liberty to picture one grand Etiope, think with his heart as he would have it be, and cherish it till it come. But is their night still dark and dreary, with no sign of the morning's dawn? We cannot say it.

Me thinks, already a glimmering ray is breaking yonder, for amid such deep darkness, we are more ready to see, and when our souls are worn with expectation we look with greater intent.

But again, the glowing sun of providence, radiant, resplendent, and sublime, pulses to burst from bonds of darkness, and hallow the grief of all mankind, so sure then, we feel its power. We recognize the fulfillment of divine law, in that they would return and are returning.

Then hail to the sun of providence each one with the Jew, and implore the Son of Righteousness to save him forevermore.

"Then the God of wisdom and of mercy
Well pleased with all His plan,
Shall lead our wayward brother,
Safe home to the promised land."

Monroe, Miss.

Trp Notes.

On the morning of the 8th of October, "your correspondent" bade adieu to home and loved ones in the "city" of Summit, and started—and am still going—a distance of seventy-five miles, to be present at the meeting of the Hobolochitto and Magee's Creek Associations—of which meetings reports have already been made in these columns—and thence to do "field work" for THE BAPTIST, confessedly one of the best religious newspapers now extant, and, for Mississippi Baptists, the very best—and to "report."

More than two weeks have elapsed, and I herein collate—only a little of—the data gathered. Hear me:

The center—not the storm center—of this section for a distance of twenty-five miles, towards each point of the compass, is the town of Poplarville, a little city of magnificent distances, about two and a half miles square, and a population of a thousand or more. Three denominations have excellent houses of worship therein—Baptists, Methodists and Presbyterians. Our Bro. Dale, late of Columbia, is pastor of our church here and at Lumberton, for half time each, and is getting his work well in hand.

Here, also Bro. Sammons, who is doing a fine work in a number of churches round about, lives. Within this section, in the rural district, are Brethren Breland, Varnado, Clark and others, doing good work for the Master, seconded by a goodly number of consecrated—more or less consecrated—men and women, most of whom are "coming" men—preachers and all, like the rest of us—and

women.

Poplarville is not only the commercial and church center of this section, but is also the educational center, Prof. W. I. Thames being principal of this school, numbering more than three hundred pupils. The principal industries and business interests of this section of country, I was told by a venerable brother, were "Baptists." But later I learned (and more correctly, I think,) from another aged sire, that the chief occupations, "in this neck of the woods," "are turpentine, rosin, cattle, sheep and swine." But, all the same, this whole section is "coming," is well on the way now, and if the christianizing and educational forces continue, as now, to improve, it will not be long before it will be here, and, in the good Providence of God, here to stay. And I rejoice to say that this country is, by conquest, a Baptist country. Four men and women out of every five (and in some portions five out of five) are Baptists, and hereafter the masses are going to be, religiously, better informed Baptists, for THE BAPTIST is going, and is to go in the future, into more homes than any other religious paper has gone, so far as we can learn from the records, for 1,800 years or more.

These people are very hospitable—for I have thoroughly tried them—and they are susceptible of great improvement, spiritually, morally, intellectually and commercially. These things are being done, in some degree, but there is one special need of this section east of the Pearl, and beginning south of Columbia and reaching to the coast. This need is at least one good, strong, wise, industrious, consecrated preacher, called of God to this field, to give his life right in here, preaching in the out-of-the-way places, carrying with him his buggy or cart full of Bibles, Baptist and religious books, and THE BAPTIST as a complement to all the rest.

THE PROLIFIC SMITH FAMILY.

But before closing this letter—already long—you will pardon me for giving a brief sketch of the most remarkable family, in some particulars, in all the land, perhaps. The name of this family—you may have heard it called or read it in some book or paper—is Smith. Now be it known that there are Smiths and Smiths; that is, there are white Smiths and black Smiths and some mixed Smiths—some one thing and some another. But this particular family, of Smiths are just Smiths—emphatically SMITHS. But hear me: There were seven of these brothers and sisters—four of whom yet live—the average age of whom is 80 years, 312 days, and the whole time of the life of the seven, 566 years. All are Mississippi-born but William, now 83, the father of 27 sons and daughters, 14 by his first marriage, 13 by his second, who was born in Louisiana. Twenty-three of his children still live, and all but six have families. The whole number of his children, grandchildren and great-grandchildren is 101 living and several dead.

H. P.—the youngest child, the "baby,"—is now 75 and is the father of 20 sons and daughters (16 of whom are living), 78 grandchildren and 28 great-grandchildren; in all, 126. The most correct calculation possible places the whole number of the descendants

1901

of the seven brothers and sisters at 582.

The two brothers (Wm. and H. P.) living near Poplarville, their home from childhood, never had a quarrel with anyone on earth, never swore an oath or heard one of their descendants swear an oath. William is believed to have been the first believer in Christ to be baptized in the county of Hancock, this having been done seventy years ago, by "Father" Varnado, near where the town of Poplarville now stands.

H. P., the baby, now 75 years young, has been a member of a Baptist church for fifty years or more. I should have said before this that his first wife was the mother of eleven and his present wife the mother of nine children. But, best of all, there are not less than 125 children and grandchildren of these two brothers—and the other five have done about as well—who are consistent members of Baptist churches, and all are getting along well as to this world.

The seed of the righteous is not "begging bread." What a family! What a history!! What a heritage!!! Better than gold.

Fraternally,

J. J. W. MATHIS.

Seventh Avenue, Meridian.

In the spring of 1897, at a conference of Baptists of the different churches of Meridian, it was decided to begin a mission near the cotton mills, just east of the corporation.

Within fifteen days a house was built and services opened, a Sunday school being organized, with Bro. L. A. Duncan superintendent and Bro. E. L. Carter secretary.

The teachers were chiefly volunteers from the Fifteenth Avenue Baptist church.

The pulpit was occupied from time to time by our city pastors or visiting ministers. In the summer a series of meetings was held by Elder J. T. Graham, which resulted in the organization of the Seventh Avenue Baptist church. Bro. Graham became pastor, usually preaching to large congregations.

The time of Sunday school was changed to the forenoon.

Bro. R. A. Breckenridge was elected superintendent; afterward succeeded by Bro. W. T. Ray, two years later by Bro. J. R. Fuller.

Bro. Graham having resigned, in 1898, a call was given Elder J. R. Farish, who served over a year, then gave up the pastorate in favor of Elder J. D. Cook, who was appointed by the State Board, to occupy a field embracing Georgetown territory.

Meanwhile the Sunday school was changed back to the afternoon, and Bro. Duncan, by request, again took charge, and is still leading in this work.

Brother Cook resigned as pastor in December, 1900, in order to give his whole time to South Side church. The church was thus left without a pastor until January, 1901, when some volunteer work was done by Elder D. W. Bosdell, pastor of Forty first Avenue church. This work was highly appreciated, and was followed by regular Sunday evening services, conducted by Elders Steinwinder and Breckenridge.

In the summer Elder D. A. Covington, favorably known to many of the people (assisted by Elder A. Gressett), held a meeting

THE BAPTIST

of days, and was called to the pastorate of the church. Brother Covington is eminently fitted for this work, and has the co-operation of a most needy people, many of whom are Baptists waiting to unite with a live church. They are poor in this world's goods—not able to support a pastor even for one-fourth of his time, with necessary visiting.

The writer, being the only member of Seventh Avenue church, who has been in the work from the beginning (more than four years), has consented to give this sketch of the work for publication, that this important mission field may be brought before the Baptists of our State; also to request the individual members of the State Mission Board to consider as favorably as possible our application for help, which will be presented by Bro. Rowe at the meeting of the Board in November this year.

MOLLIE LUMBLEY,

Oct. 30, 1901. Meridian, Miss.

Query.

To The Baptist, for its opinion on a circumstance that came up in our church. We are somewhat at a loss to decide the matter. The case is this: We took a member into our church, under the watch-care of the church. He had been a member of another church of the same faith and order, but moved away from that church and was granted a letter, and where he settled down, there was no Baptist church near him, and he put his letter in the Methodist church. He moved near us, and then he said that he was a Baptist and wanted to be with us, and we took him in under the watch-care of the church until we could hear from the church that he was once a member of. We wrote to this church about the matter, stating all of the facts as he stated them to us; and his church forgave him of the charge they had against him for joining the Methodists, and then granted him another letter, but he died before we could hear from the church. The question is this: What church did he die a member of. He was not a member with us in full fellowship. I may be wrong, but I say he died a member of the other church.

L. B. GANDY.

[You are manifestly right.—Ed.]

The Youth's Companion for 1902.

To condense in a paragraph the announcement of The Youth's Companion for 1902 is not easy. Not only will nearly two hundred story-writers contribute to the paper, but many of the most eminent of living statesmen, jurists, men of science and of letters, scholars, sailors, soldiers and travelers, including three members of the President's Cabinet.

In a delightful series of articles on military and naval topics, the Secretary of the Navy will tell "How Jack Lives;" Julian Ralph, the famous war correspondent, will describe "How Men Feel in Battle," and Winston Spencer Churchill, M. P., whose daring escape from a Boer prison pen is well remembered, will describe some experiences "On the Flank of the Army."

And this but a beginning of the long list.

3

A complete announcement will be sent to any address free. The publishers also announce that every new subscriber who sends \$1.75 for the 1902 volume now will receive all the issues for the remaining weeks of 1901 free from the time of subscription; also The Companion Calendar for 1902—all in addition to the fifty-two issues of the Companion for 1902.

THE YOUTH'S COMPANION,
195 Columbus Avenue, Boston, Mass.

Ordination.

One of the most impressive ordinations took place on the night of the 4th Sabbath in October, in the Brooksville church. Two deacons, brethren J. N. McMorris and J. M. Calmes—two excellent young married men—were solemnly set apart to the office of the deaconship.

Dr. Grace preached the sermon, Bro. Cain offered the ordination prayer, the pastor the invocation prayer, (during the "laying on of hands") and Bro. Whitfield delivered the charge; then a song and the hand, by the church, pledging their co-operation.

M. V. N.
Pastor.

Harmony Association.

Met with the Thomastown Baptist church on Saturday, Oct. 26th. The churches were all represented by messengers. One new church was welcomed into the body. After hearing letters from the churches read, the Association was organized by re-electing Eld. T. E. Morris moderator; and Elder T. G. Ward clerk and treasurer.

The associational sermon was preached by Elder T. G. Ward.

Visitors present: Eld. B. F. Miller from Yazoo; Elders H. M. Whitten and D. L. Wilson from Kosciusko, and O. M. Lucas representing The Baptist. Possibly others were present whose names the paper man did not catch.

The usual committees were appointed and the body was adjourned till Monday. The report on Sabbath Schools was considered in mass-meeting 10 o'clock Sunday morning.

The committee on preaching reported preaching at 11 a. m., by O. M. Lucas, and 2 p. m., by D. L. Wilson. Large numbers of people were present from the surrounding country, and the house being too small to hold them, the seats were removed to the grove, where they listened with seeming interest to the Word preached.

The sisters must not be forgotten; the tables were made to groan under the weight of the abundance of good things prepared for nourishing the outer man.

Monday morning the body assembled at 9 a. m., and reports were read, discussed and adopted. The report on Publications made prominent The Baptist, and urged that the brethren should give it first place in their hearts and homes. All the reports read up to 12 m. were good and indicated progressiveness.

The paper man found a goodly number of warm friends to the paper, and the list of subscribers was considerably enlarged.

Through the kindness of Bro. Wilson, the writer reached Kosciusko Monday evening, when after enjoying the hospitality of his home, he proceeded to interview the people. More anon.

O. M. LUCAS.

Innovations.

In my first article on the above subject I simply gave a reflection in a general way that such things have existed, beginning early after Christ's suffering and death upon the cross and his glorious resurrection and stay upon the earth forty days afterwards, when he gave his last commission to his disciples, "Go ye into all the world and preach the gospel to every creature, that believed and is baptized shall be saved. He that believeth not shall be damned." Adding them to observe whatsoever he commanded, with the promise: "Lo I am with you unto the end of the world," and ascended up to heaven in the sight of five hundred witnesses, and while these stood gazing up toward heaven two angels appeared and asked them why they stood gazing, and informed them that he would return in like manner in the future. They had been instructed to abide in Jerusalem until the promise of the Father should come upon them. The outpouring of the Holy Ghost and the wonderful events occurred following when thousands of sinners were convicted, converted and after baptism were added to the church, subjects of the Kingdom of Christ every where they went, declared with great things the Lord had done for them, giving them the joyous faith of eternal life in Jesus Christ, according to his Gospel.

Thus the church of Christ was organized, completely equipped for the battle against sin in the world, and the declaration made by Christ that many hardships be the way of persecution, and often to die for his sake yet to be of good cheer that he would overcome the world. So every believer was a soldier of Christ ordained in his kingdom to fight Satan and all the fiends of darkness and as Captain of our salvation and head over all the church he insures our success. That all kingdoms and powers of this world shall be subdued by him. But he must reign until the last enemy which is death, shall be conquered, and that will be when he shall descend from heaven, (where he now reigns) with his holy angels, and the dead in Christ shall rise from their graves. It being the first Resurrection.

1st. When was this organization at first begun? (a) By his electing of his Apostles. Afterwards through his ministry by his Apostles. As it is declared in the Gospel that Jesus made and baptized many disciples than John. Though Jesus himself baptized not.

2d. The ordinance of baptism was the same mode as practiced by John his forerunner but upon a different profession. (a) John administered it to all that professed repentance for sin (excepting Jesus Christ) who obeyed as the ordinance given to John of Heaven. Christ was baptized of John in Jordan as an act of righteousness from heaven.

Right here in all my discussions with P. do Baptist, as to the mode and in point of Baptism, when I have quoted the proposition and query of Jesus propounded to the Pharisees after they had asked him by what authority he did these wonderful things, He said, I will ask you a question, answer me and I will tell you by what authority I do these things. "The Baptism of John, was it of heaven or of man?" They could not answer

him. Neither can any Catholic or P. do Baptist answer a Baptist with any warrant of truth as to any possible objection to immersion as the only mode and that applies to believers only. After Christ had organized his church, which was based upon the individual faith, by every member as in the case of Peter when asked by our Savior the question. Whom sayest thou that I, the Son of man am? What sayest thou? Peter answers: "Thou art the Christ the Son of the Living God." After two more questions as to his love and faith, with a similar reply, Jesus declares, that upon "that Rock I will build my church and the gates of hell shall not prevail against it." (The Faith of Peter, the Rock.)

This faith declares the personification of God, manifest in the flesh in the person of Christ, as there had never been a law given to men through inspiration as the holy laws of God that Christ did not fulfil in his life and death, consequently the Old and New Testament are our instructors as to the perfect righteousness that God has required of man his creature. Therefore I would call all men to the law and testimony as the foundation of a true faith as to what conduces to the eternal well-being of mankind.

Let us notice that the comforter did not come until after great commissions had been given. Just before the time of the ascension of Christ He instructed His apostles to go to Jerusalem and wait for the promise of the Father. The Holy Ghost came and they became fully equipped as members of His church "The body of Christ," "The Lamb's Wife." That was to bring forth sons and daughters into the kingdom of God and Christ. The Holy Spirit has been, and is yet, attending the word everywhere it is preached, either in oral or written form, when it is of the Spirit.

"God is Holy," "God is Love," "God is perfectly good." His laws are holy, alwise, just and good. The father of our race became a sinner, against God. Therefore had to be punished. Man was lost to the grace of God, therefore condemned.

God reveals a Savior, through whom the plan of salvation to a fallen race is confirmed, that he can be just, and the justifier of every soul of man that relies on the perfect righteousness of Christ, in his obeying every jot and tittle of God's Holy Law, and then gave his life of the flesh upon a Roman cross, where his body is mangled with cruel nails driven through his hands and feet, and is lifted up, inviting all the world to look at him, giving his life for the sins of the world, as he was about to give up the ghost, cried, "It is finished," then gave up the ghost. Then his burial and resurrection, as he had told his disciples before his death.

Now what is Christ's Church?

Ans. Every assembly of believers in him from "two or three," to a multitude assembled in His name.

What is their power?

Ans. To bind and to loose. To receive into their fellowship any and all that profess Repentance toward God and Faith in Jesus by having the brightness of the Holy Spirit that they are born of God. To bid

any and all their members to be governed by the laws of Christ and to expel from their fellowship all who persist in wrong doing after having been admonished or reproved by the church.

I failed to note in its proper place how and when Christ instituted what is called "The Lord's Supper." Just prior to his agony in the garden of Gethsemane, which he commanded his disciples to celebrate until he came again to the world. For all those that love Jesus delight in keeping in Remembrance his broken body and spirit blood as the great atonement for the sins of the world, but applied only to those who believe in Him and trust Him for life and salvation from the just wrath of God due condemned sinners and the gift of the Holy Spirit as the witness of eternal life.

So we see from the foregoing that we have "One Lord, one Faith, one Baptism," as the organic law to govern His church.

Christ declares that it is his church as he is the only one that has the right in Heaven and in earth, that had the right to ordain it and to control it.

There are only two ordinances to be observed by His church—Baptism and the Lord's Supper.

There are about two hundred organizations in the United States claiming to be churches of Jesus Christ. How many in the remaining parts of the world I don't know. All differing in some form and ceremony from the plain and indisputable words of Jesus Christ and his apostles upon whose teachings and practices His church was founded. How can they claim to be members of the kingdom of Christ when not based upon and entertained by the Spirit of Christ, the Holy Spirit of God. As God was a Christ recognizing the world to himself.

Reminiscences

BY J. T. FREEMAN.

I have perhaps dwelt long enough for the present on the east side of the State. Anterior to the war, especially at its inception, the Mobile & Ohio on the east running from Mobile to Cairo, and the Mississippi Central Rail Road on the west as it was then called, from New Orleans to Jackson, Tenn., naturally divided the State into Eastern and Western divisions, without any lateral branches, except from Meridian to Vicksburg. Notwithstanding the several lateral branches since, the division still exists in our minds and to some extent, to the disadvantage of our denominational enterprises.

In 1852, while still at Starkville I was sent to Vicksburg as Delegate from the I. O. O. Fellows lodge, to the State or grand lodge to meet at Vicksburg. Without flinching, I mounted my horse and went to Jackson, 125 miles distant, and after three days of horse riding, reached the capital. Then I saw the first railroad of the West. I had seen in Virginia, when fifteen years old, the Petersburg and Sheldon R. R. to border of North Carolina, running with most primitive equipment, and stood with boy like awe to look at it in motion. But compared

1901

with the Mogul locomotives of today, it was little more than a train of four horse wagons. I wouldn't dare to go near it. When I reached Jackson 20 years later and saw the improvements, I still had some of the boyish fear, as I left my horse and got aboard the train for Vicksburg. As it moved off I felt a regret that I did not continue my trip to Vicksburg on horse back. As it gained speed I involuntarily stretched out my hands to gather the reins, as in a buggy, but found I was grasping the air, and my steed running headlong, I scarcely knew where having forgot my town and interested only to pick a place to jump if we should strike a stump. These were my impressions without an attempt at facetiousness. I can now appreciate a joke at the expense of an old lady in somewhat similar condition some time afterwards, as the story goes. She had never seen a railroad, but contented herself by her knitting in the corner. Her children persuaded her to go abroad to visit a relative twenty miles distant, and told her to sit still and knit as she went and not look out much on the way and she would get there all right. When put off at right place, she was asked how she enjoyed the trip and what she saw on the way. She replied, "I didn't look out but once and saw a hay-stack but that was going very rapidly the other way."

After I reached Vicksburg and recovered from my panic of riding in a carriage without the reins in my hands and rapid transit (15 miles per hour) on my return, I bought a ticket for Edwards depot, and called on Dr. M. W. Phillips, of blessed memory. He was a son-in-law of Mr. Wm. Montgomery, to whom allusion has been made, from this Association.

He was equal to the best farmer in the state, progressive in spirit, energetic in all his motions, and member or honorary member of every Baptist function in the State, including the office of Treasurer of our State Conventions, then rising like a young giant, but not well informed of its strength or duties. When Treasury ran short, Dr. P. paid balances out of his private purse. He was also editor of whatever of agricultural literature then beginning to bud forth.

It must be remembered by our younger brotherhood, who look upon our antebellum history as a dark era, and our workers as myths, that Mississippi was comparatively a new State, except some old settlements along the Mississippi river front, which settlers came from Kentucky and Ohio on flat boats floating along and down the river and settled about Rodney and Grand Gulf and the prairies of Oktibbeha, Noxubee and Lowndes counties were not more than one-third under cultivation when I came here in 1847, and were rejoicing in the wild beauty of prairie grass and blue bell flowers, with deer and cattle even mixing in their herds, on the dividing line between the savage and civilized population.

THE BAPTIST

5

But I was speaking of Dr. Phillips and Clinton College.

After enjoying his hospitality, with his highly cultivated wife and daughter, Mrs. Dr. Kells, who afterwards built the celebrated "Kell's Cottage," as a monument to his (then) late deceased wife, I went with him to Clinton. (I ought to say we left after prayers with his well managed servants (40 or 50) which was his custom.)

I shall never forget how sad and gloomy things looked about the campus and town. Prof. I. N. Urner was chairman of the faculty. We adopted the word "President," with caution. He was rather a stern looking man, and right faithfully did he discharge his duties in that capacity.

Although matters looked gloomy to me, Dr. Phillips' eyes looked bright and rather joyous as he said: "We are going to do great things here, before a great while, Bro. F. Mark what I say. Suppose you cut loose from Starkville and come down here and help us build up something worthy of our name." I told him I could not think of such a thing. I was a little home-sick, and asked him to take me to the train. He had discovered I was shy of the R. R., and he proposed to trot down to Jackson in his buggy where I found and mounted my horse and struck out like a young lover, as I was, for Oktibbeha, 125 miles distant.

Since writing the foregoing I have received The Baptist, containing No. 2. I find some mistakes which deserve a short notice. In the notice of C. A. Hogan's burial I mingled a brief notice of Deacon John Joiner. Owing to my greatly impaired vision, I interlined the notice of Deacon Joiner and put it in the wrong line. So that I buried Bro. J. under the epitaph of Deacon Hogan. Bro. Joiner is not deceased, but very much alive. In company with our most active and devout pastor, Bro. M. K. Thornton, dined with Bro. Joiner and his highly esteemed wife, about five miles east of town. It proved a day of unmixed divine joy. He is an active and successful farmer. He was in the cornfield gathering his half crop, common this season. He laid business aside and gave himself to hospitality unstinted as of ancient times when we were young men together. Sister Joiner joined us most heartily as we revelled in the land of Beulah, and gathered afresh some of the lilacs and lilies of the valley, which our Lord had painted in that valley in the day of his tender love, when a man of sorrows and acquainted with grief. Our young pastor mingled his tears of joy, with ours of age, until we fancied we saw the glintings of glory reflected from the spires of the New Jerusalem which shall come down from Heaven in the latter days, when the "Tabernacle of God shall be with men." We shall remember that day of hospitality and heavenly joy, when we get beyond the River.

I notice other errors of repetitions of sentences of less importance, which I trust my readers will correct by their own judgment and charity. They must not dwell upon the blurs that appear on the page, but see if they

may not find some enjoyment from the last words of one who loves them as a father.

Our editor nor typos are not to blame for these mistakes. Even if the editor might have corrected my repetitions, no man can have time to do all his duties, who is chief manager of the office, as well as editor. Our Publishing Company ought by all means to increase the stock of endowment to employ a manager, separate from the editorial department, and let the editor devote his entire time and talent to his work. Our paper is second only to our college interests.

More of Clinton in next number.

The B. Y. P. U. Convention.

About three weeks ago Manager Flake sent to this office a notice of the meeting of the B. Y. P. U. Convention. The notice was set up; but we had to leave for an association and the notice did not appear. We regret this, and make this announcement to our readers. We hope to be able to give a full account of the doings at Wesson next week.

Wu Ting Fang on Christianity and the Chinese.

Wu Ting Fang, Chinese Minister to the United States, who has been attracting considerable attention by his speeches concerning our trade in China, now comes forward with some interesting views on the influence of Christianity and missionaries upon the Chinaman. The Chinese, he says, are nominally all Confucians, who embrace the simple creed of "belief in goodness," but at the same time they recognize the value of lessons from other teachers. Of Christianity, he writes in The Journal (New York.)

"I must acknowledge that the teachings of Jesus Christ seem to me to establish a standard of conduct as highly ethical as that established by the doctrine of Confucius. Jesus Christ, in fact, goes a little further than Confucius. If your enemy smites you on one cheek, he bids you turn the other also. Confucius is more practical. He says, 'Requite justice with justice, favors with favors.' 'If we requite our enemy with kindness, how indeed, can we reward our friend,' he asked.

"Christianity will make people good, if they live up to it. But how many do? It seems to me that Christians often forget that Jesus Christ was an Asiatic and a Jew. The religion that He founded has gained most of its adherents in Europe and America, and yet some Western people are not very kindly disposed toward Asiatics.

"Christianity owes most of its converts in China to the fact that it is more alluring than any religion than we have there. The idea of a future life and rewards for the righteous is tempting to many. Confucius teaches no such doctrine. He was once asked if he believed in a future life, and he answered: 'If I don't know what will take place to-morrow, how can I know anything about a more remote future?' He exhorted men to do their best to day with no thought of reward. That seems to me the higher view."

LITERARY DIGEST.

A Word About the Weed.

By W. R. HATCHER, IN STANDARD.

Now, dear brother of the ambler flavor, grow not ferocious. Let a fanatical gale should smite you on account of your use of tobacco. There is a rapier point to this article. It is only the utterance of friendly sentiments from one who a quarter of a century revelled in the luxuries of the pipe, the cigar and the quid, and who, though he has not touched the devious weed for over a dozen years, still enjoys the fellowship of those who sit in the smoking par, and find a sort of reminiscent delight in the narcotic fragrance of the famous American weed. For those who worship now at a shrine at which he once burned incense night and day, he has no hostile word. Indeed it is the honest intention of this paper to pay a qualified tribute to the tobacco habit, and it will go as far as an unprejudiced case will allow in defining the best points in favor of the ever popular indulgence.

One argument in favor of tobacco is that it promotes sociability. There is evident force in this plea, and it is amply verified in my own experience. It is pleasant now to recall the choice times at home, in travel, at religious gatherings, and on festive occasions when I had with me a lover of tobacco. The cigar was the symbol of good fellowship, and an actual promoter of witty and entertaining chat. I recall many nights spent in my study or library with a friend or two. We turned many a cigar into ashes, cracked many merry jokes and got rid of time by the hour. I confess that I had a decidedly exclusive aspect when I realized that these frolics, in the midst of blinding smoke, were enjoyed with my family shut out, and left to worry through the weary evenings as best they could. It was to follow a party into the smoking par and spend hours in indulging our appetites and in easy conversation. It was very enjoyable indeed, though it was always a danger on my arduous task to get this pleasure I had to desert my cleaner car and my other friends for the smoking brotherhood. It was always entirely manifest to me that I was not paying too highly for my whistle. There was often a peculiar satisfaction at our great denominational gatherings in stepping down to the basement and in joining the "smoke" brigade. It was a lively body, cordial towards those of their sort, and given to many curious criticisms on men and Baptist things. The tide of talk rolled high, and so did the gray billows of smoke, and it was a glad to a remorseless appetite to chew the quid or puff the cigar. But several things bothered me constantly. For my life I could not have these basement revels without getting behind with what was going on up stairs. Besides that I found that the reigning sentiment of the tobacco joints were not favorable to any deep interest in things carried on by the conventions. The beclouded group had many cutting words for those who were prominent in the exercises which were in progress, and if one suggested that we would go up and see what they were doing, he was at once greeted at as a fiend

with a speech to make. If anyone came down and was asked what the plodders in the upper room were driving at, he would usually be getting ready to light his pipe or cigar and, of course had no good word for what he had just forsaken in his anxiety to take a whiff and jolly with the uproarious loafers down below. So the most superficial reader will observe that the sociable idea of tobacco has its exclusive side and furnishes one more proof that no man can serve two masters.

Another buoying view of the matter worked on me considerably. I was told that the moderate use of tobacco promoted digestion. It was rather strange that this argument took such vigorous grasp on me, inasmuch as I had always been easily able to digest about all that was in my reach, but when you are on the moving current you find almost anything will be seized to help you along. It was a booming pride to me to say that I used tobacco to promote digestion. That was a staggering blow to all opposition, and even my pliant doctor, whose chief object seemed to be to let me have my own way about things, was a smoker and told me that my liver was weak and needed help. Other friends talked the same way, and it seemed a religious duty for me to have a wise regard for the delicate and all important matter of digestion. This got me into it, encouraged me in it, and justified all that it involved. Sometimes I would get nervous and my mood indicated either a desire to return by the same route it started or else go into winter quarters at a way station. If I was chewing at the time I was advised to smoke, or if I was smoking then, moderate chewing was the prescription, or if I was doing both, then pills were ordered. I often had years of fairly good health, and then it was that I was flying far up in the air, so to speak, as a sample of what the moderate use of tobacco would do for the improvement of man. Meanwhile I became chronic in my indigestion and had a bad taste in my mouth.

Now I am not at all sure that tobacco hurts everybody in point of health. So far as I know it does not hurt some, and it seems to help others. Those who insist that it does not injure them need not rise to explain. If they are sure that it does not affect them unfavorably that settles it, and we will have no contention. I used to maintain that it did not do me the least harm, and indeed I never knew what was true in the case until I stopped.

In my tobacco days I was much sustained by the reflection that it was a harmless indulgence, so far as others were concerned. This, I maintained with a decided confidence. It was just a small pleasure which I liked, and the other man had nothing to do with it. Gradually, however, I found that ground beneath me crumbling away. I found some of my friends ready to complain that I forsook them relentlessly to run with the tobacco gang; others, especially ladies, were annoyed by my use of the too vigorous weed in their presence, and some of my choicest lady friends were offended by my breath. There were yet others who—possibly a little fanatical—regarded my habit as unbecoming my station and work as a minister, and it grieved me seriously to lose their good opinion. Some of the more

systematic of my friends actually counted up the average of cigars I used or gave away, and compared it with my gifts to the spread of the kingdom of God in the earth, and the exhibit was disastrous to my good name. What perhaps struck me the most withering blow was something quite different from all this. I was distinctly conscious that the youth of the country was being blighted by the use of cigarettes. That was a thing palpable and not to be denied. I saw pretty and promising lads smoking themselves to death right before my two eyes, and I was dumb. My habit paralyzed me. It was vain to warn them against a thing which I was myself indulging. It made me sly and hidden in my habit. I could not save anybody from the evil, and so I tried to conceal my own record in the matter.

Another plea was rich in consolation with me. I constantly assured myself that the use of tobacco was a mere by play with me—not any habit, but simply a little dip into forbidden pleasures which could be cut off at will. This view kept up my self-respect, and I played the role of an amateur in the tobacco habit, and often charmed myself with the assurance that any fair morning I might bid adieu to my indulgence and be free. While traveling abroad I got out of reach of my sort of tobacco and my misery was acute. I spent a day in a foreign city—when days were most valuable to me—in seeking something to allay my frightful longing for tobacco. Nothing but tobacco would do it, and of that I found none and my woes were unspeakable. My sense of freedom was gone. A grim and ghastly master had me in the collar. I was a victim to the tobacco habit.

Nearly akin to the delusion that I was not much attached to the American weed, was another feeling to the effect that I did not indulge largely. You see the argument ran this way—it was utterly wrong to use tobacco to excess, but to use it moderately and always keep it under control was quite an innocent way of living. Of course I repudiated the notion that I was overdoing the matter. I used it moderately and was a model to my generation and country. At times I would tie myself down to three times a day and to that I stuck with inexorable stubbornness, allowing for exceptions of course. If I traveled, that was an exception, and I grew passionately fond of traveling. If I preached an extra sermon, that created an emergency and needed a cigar and I was ever on the alert for chances to work in extra sermons. If I had some special mental task upon me—something that demanded the best conditions for production, that constituted a radiant exception, and my mental toils were unduly protracted. If I found one of my teeth disposed to fret or grumble, I felt that a providential emergency on my behalf had been brought in. Indeed, I became a skillful manufacturer of exceptions and I filed them with a prodigality, that would have astonished a criminal lawyer. In short, I beguiled my conscience with the claim that I was a paragon of moderation, but I provided a fund of exceptions which satisfied my appetite. Of course many, noble users of tobacco will scoff at my confession and say that they do not do that way. Perhaps so,

but perhaps they deceive themselves.

Now, brethren of the Ambler Club, I have not asked you to stop. With some of you the stopping day has closed. You are tobaccoized—you are impregnated with it and will never escape from your thralldom. Call no man master unless you wish, but a tyrant has its fingers on your throats. I speak not to them and I give advice to none. I only desire to say that if this paper finds a reading at the hands of a conscious stricken brother, he can break from the grasp of this habit if he will, and when he does he will be a free man. Richmond, Va.

Bible Day, November 19.

DEAR BROTHER:

Each year must bring its appeal for gifts for the circulation of the Word of God. The work done by us as Baptists has been great, and yet, compared with some other Christian bodies, comparatively small. Each church and Sunday school should deem it a privilege to share in this service. The book which is so precious to us would be equally precious to millions who are waiting to receive it. Will you not help to make BIBLE DAY, NOVEMBER 19TH, the best day in your calendar? This appeal is not for the Publication Society alone, but to aid all the societies to do Bible work. We will gladly furnish whatever you need in the way of programs, boxes, etc., to make the day a success. These are free if you will make an offering for Bible work. We earnestly urge your personal attention to this important matter.

Yours in Bible work,
ROBERT G. SEYMOUR.

Persistent Labor.

In our work for God, we ought to be more persistent than we are. Christian men and women are too easily discouraged. If we are repulsed a few times in a conflict with the devil, we are ready to give up the battle and fall back and let the sinners go into eternal death while, if we would persistently and earnestly warn him against sin, and admonish him to accept Jesus Christ as his personal Saviour, we would finally win him for Christ. The devil never tires in his work; you may outdo him time after time, but he will come again, and keep on coming until he in many cases becomes victorious. For instance, his work in the whiskey traffic. He keeps on, working day and night and Sunday, to accomplish his purpose. An election is held to vote it out, the devil begins preparation at once to prevent it, and if he fails he doesn't stop, but gets ready to come again, and if the people of God are not on the alert, as petition is presented for another election, and with his forces united, he will begin the fight, not at all discouraged because he has failed once.

But Christians are not so every time. It is so often the case that we are ready to surrender because failure has come. Then we ought to remember Paul's admonition to the Galatians. "Let us not be weary in well doing; for in due season we shall reap if we faint not." There is a promise of victory if we are persistent in well doing, which will

come sooner or later to the Christian worker. The persistent worker is the successful one in any avocation of life. I care not how slow he may be, if he persists in his line, he will reach some degree of success. In our churches we need pastors that will never tire in preaching the blood of Jesus Christ for redemption, and laymen that will never grow tired of holding up the arms of the pastor, as he directs the battle for the Lord and his glory. Oh! God help us to be more persistent in Thy work, until the gospel shall reach the uttermost parts of the earth and peace shall reign over all the world. Amen.

J. B. QUIN.

Summit, Miss.

Country Churches

"What are we going to do next year? Get us a preacher and try to run our little machine all to ourselves. We are both the fountain-head and supply. We just want to have preaching once or twice a month. Work all the week and never think about doing business for God. What I make is mine. I will settle up all my debts, and then scrape up a few dimes for my preacher and missions."

That is the way we talk. It would not surprise me if God orders a drouth to cut off the entire crop next year. God is a mystery to me. I don't know why he permits us to live. We steal from him and then boast of it.

All that cotton, corn and potatoes, etc., he gave you this year is a token that he loves you. Where is your token?

You sold yourself (to Satan). God brought you at a great price and put you on His farm to make a crop for Him. You made the crop, but forgot to save it for the landlord. The lord of that servant will return some day.

I once furnished a man to cultivate some land for me. He rushed the crop to market, and invested it in mules. Now, what did I do? Simply stepped into the office of his merchant and asked for the landlord's rights.

Did I get it? Of course. Did the merchant question my claim? No. What became of the dishonest man? He was delivered to the judge to pay the last farthing.

I read in the Book where God caused land to fail to bring forth its fruit because the Jews didn't do their duty.

I have just calculated how short crops were among my people last year. According to their own estimate, cotton crop alone fell off about \$4,000. Corn also fell off. What is the trouble? The year before they made \$10,000 worth of cotton, plenty of corn and other things good to have and paid \$25 for missions. This year the membership of one church has made about \$9,000 worth of cotton. Now, how much of that is due to the Lord? Under the Jewish system, \$900. How much have we given? I am ashamed.

In the face of these facts, why are farmers worth so much? Why does not God visit them in His wrath?

Multiply the \$900 by two, and you have \$1,800 which my people ought to have given last year even under the old Jewish system. Are we poor? No. What is the matter? We don't try. We are sinful.

Next week I want to make the country pas-

sioners a proposition, and then tell you how to carry it out. It will be good news.

PREACHER.

The White Invasion of China

Honorable Albert J. Beveridge, United States Senator from Indiana, has spent the past five months in the Far East investigating commercial and political conditions, studying international relations, appraising national resources, and conferring with the men who are establishing the eastern policy of the European powers. The vast amount of information thus secured at first hand Senator Beveridge will embody in a series of noteworthy papers, the first of which will appear November 16 in The Saturday Evening Post, of Philadelphia.

Senator Beveridge is a trained writer and a trained observer, and he has infused extraordinary interest into subjects that might make dull reading if less brilliantly handled.

From Bro. Finley.

DEAR BRO. BAILEY:

I reached the Trinity Association in good time and in high hopes, but was taken violently sick before I had done anything for any cause. I have been quite sick, but am now improving. I think it will be several days before I can resume work.

The meeting was reported as a good one. I think there is a prosperous future for the Trinity Association.

Yours in Christ's work,
H. L. FINLEY,

Ocean Springs and Biloxi.

We closed a good meeting with Ocean Springs church last Friday night. Six accessions—three by profession and three by letter. Two others made public profession. Church much revived. Bro. L. E. Hall was with us three days in the latter part of the meeting.

A good day at Biloxi Sunday. The church hopeful of progress. Two baptized Sunday night.

J. B. SEARCY.
Biloxi, November 4, 1901.

The Lawrence County Association.

Was duly organized last Saturday. D. M. Lee, Moderator; W. J. Armstrong, Clerk; A. G. Longino, Treasurer. These are all experienced officers and have held the same offices in other bodies.

There were fifteen churches, seven from Pearl River, five from Fair River, and three from Pearl Leaf. This new organization promises to be a vigorous, aggressive, missionary body, although it is in the country, no church in it being nearer than twelve miles to a R. R. depot.

Our next annual session will meet with Bethel church, three miles south of Monticello.

Yours,
J. P. WILLIAMS.
Silver Creek, Miss., Oct. 29th, 1901.

THE BAPTIST.

25.00 Per Annum in Advance

Published Every Thursday.

—BY THE—

Mississippi Baptist Publishing Co.,

JACKSON, MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

A Word to Our Subscribers.

We have complaint that some who have recently sent in money for THE BAPTIST have not received the paper. We have recently passed through a hard winter which left visible marks upon us. It necessarily caused some delay, and doubtless will cause some irregularities. Brethren, if anything is wrong, do not become impatient. Simply write us and we stand pledged to make everything entirely satisfactory to all. If not in any instance, please excuse our agents. They are straight, and have sent in whatever money you have paid them.

We have recently had several requests for back numbers of THE BAPTIST. We cannot well write a letter to each applicant, but here say to all that we cannot supply a single back number, as those editions which were not destroyed by fire have been exhausted in filling requests.

During the association season just closed, we added several hundred new subscribers. For four weeks we have added an average of 100 new subscribers a week and still they come. The outlook is now quite encouraging. With the co-operation of the pastors throughout the State, 100,000 more new subscribers can easily be added by January 1 next. There is a perceptible increase on the part of pastors in their interest in the circulation of our paper. This we appreciate very highly. The Baptist ministry of Mississippi is made up of a noble class of men. May God honor their labors with great success.

THE BAPTIST hopes to get its many readers next week in a brand new dress. It will then enter upon the fourth year of its existence, and we think will be entitled to a change of garments. We also expect improvement in its contents. We are honestly doing all we can, under the circumstances, at this end of the line to make our paper such as will meet the needs of our great denomination in the State. Help from every source is invited, and will be duly appreciated. The paper is now three years old, and we trust it has passed all experimental stages and has taken its place as one of the permanent factors for good in our great denomination. Then, if it is to stay with us, let us make it what we want it—what it ought to be. This can be done in several ways:

1. By subscribing for it and always paying promptly and cheerfully, and adding to your remittance a word of encouragement. The editor greatly needs your expressed sympathy.
2. By carefully reading, speaking in its favor on every opportune occasion, and speaking or writing to the editor of its defects.

THE BAPTIST.

November 7

1901

THE BAPTIST.

JACKSON'S GREAT DRY GOODS STORE JONES BROS & CO.

DRESS GOODS.

We have all the new weaves in all the new rich Autumn shades. In selecting from our super stock you have the satisfaction of knowing that every yard on our shelves was made for the Fall of 1901. We have none from last season.

You can better judge the saving you will make when you see the goods.

DRAP DE PARIS, a very stylish fabric 45 inches wide, in black and five new shades, at, per yd., **\$1.50**

50-inch COVERTS, four new shades—a very desirable cloth—at, per yard **\$1.00**

THIBET SUITINGS, full 54 inches wide, five new shades, excellent for entire suit—a splendid value—at, per yard **\$1.50**

POPLIN GRANITE, a new pinhead weave, 54 inches wide, black and eight new shades, at the popular price of, per yard **\$1.15**

MELROSE, 36 inches wide, black and all colors; looks like a dollar fabric; special, at, per yard **50c**

At 50 cents a yard we show splendid values in Flannel Suitings, Coverts and Solices.

45-inch satin-finish Prunellas, in the leading shades, at, per yard **\$1.00**

Black Storm Serge, 45 inches wide, 65c value, at, per yard **45c**

Imperial Black Serge, 50 inches wide, \$1 quality, at, per yard **75c**

Imperial Black Serge, 50 inches wide, \$1.50 quality, at, per yard **\$1.19**

Black Shark Skin weave, 42 inches wide, \$1 quality, at, per yard **75c**

Black Pebble Cheviot, very fine quality; special value, at, per yard **\$1.45**

We are showing some very handsome Black Goods in novelties, at \$2 to \$3 per yard.

MILLINERY.

Our Millinery Department is in new quarters, more room and better lighted; but the most important news is of the stock. It is larger and finer than ever. We say, without fear of contradiction, that we show the finest and most beautiful stock of Millinery ever seen in Jackson. At our formal opening, due notice of which will be given, we will show many Hats, direct from the leading millinery establishments of Paris, which will be the first imported Hats ever shown in Jackson.

When you have seen the Department in its new quarters, you'll be glad to know that there is such a Millinery store (for it's really a store in itself) in this city. All the newest, ready-to-wear Hats are now in sale, and you are welcome to see them.

SILKS.

Our silk stock surpasses any ever shown in Jackson. Our prices are economic from the fact that we do not observe the general mercantile rule of profit percentage in making our silks. We are firm believers in the small profit, big business plan. We quote a few from many; will be glad to show you all: Splendid quality 19-inch Taffeta (not Taffeta), in black and all shades. We have never been able before to sell this quality under 60c. Close buying enables us to squeeze the price down to, a yard **50c**

19-inch wash Taffeta; will not split; all shades; worth \$1; special value; at, per yd **80c**

19-inch Twilled Taffeta, all shades; the \$1 quality, at, per yard **85c**

We are showing a beautiful line of novelty silks for waist and evening wear, at \$1 to \$1.75 a yard.

BLACK SILK.

Splendid quality black Taffeta, full 36-inch wide, at \$1, \$1.25 and \$1.50 a yard. Guaranteed black Taffeta, 21 inches wide, guarantee woven in Selva; \$1.10 quality, at, per yard **88c**

19-inch black Taffeta, at, per yard **50c**

How His Interest Grew.

"A truly Christian man grew interested in missions. At first he began to pray, 'Lord, save the heathen!' After a time he prayed, 'Lord, send missionaries to save the heathen!' Later on he prayed, 'Lord, if you haven't anybody else to send, send me!' Then he changed his prayer, 'Lord, send me; but if you can't send me, send somebody!' Finally he changed and said, 'Lord, send whom Thou wilt; but help me to pay my share of the expenses!' Then for the first time the gospel to him became a reality and giving to the missionary cause a pleasure.

For Sale.

I offer the following desirable books for sale: Comprehensive Commentary of the Bible, (Baptist edition), in six large volumes, only slightly shelf-worn; Twelve Sermons on Faith, by C. H. Spurgeon (new); Vol. 1, Fuller's Works, large volume; also, Progress of Doctrine in the New Testament, Bernard. All of the above for \$5. A rare bargain.

Address EDGAR DAVIS, Hattiesburg, Miss. (Box 281.)

No, for Blue Mountain!

We have two hundred and twenty boarding pupils to date; but have recently opened some new rooms, and can care nicely for some more girls. Some one from the College will attend the B. Y. P. U. Convention at Wesson. Girls wishing to come to us from I. C. R. R. territory would better arrange to come with him. If interested, write us promptly.

LOWREY & BERRY.

mental, in our holy religion; and, the latter is as inspiring as the former is appalling.

Appalled by the one and inspired by the other, sixty-five years ago on the eastern shore of Devonshire, England, where the gentle and scholarly Lyte wrote "Abide with me; fast falls the eventide," the pious and cultured Charlotte Elliott wrote the very quintessence of the gospel of Christ in one of the sweetest hymns ever sung by mortal man—

Just as I am, without one plea,
But that thy blood was shed for me,
And, that thou biddest me come to thee,
O, Lamb of God, I Come!

And so far as we know, the truthfulness of this glad evangel, to saint or sinner, was never called in question, until Sunday morning, October 27th, last, in the St. Andrew's Episcopal church, this city, when the Right Rev. Hugh Miller Thompson, Episcopal Bishop of Mississippi, delivered himself on its merits, in the following unmistakably clear words:

"There is one song that we often hear sung in the churches, hear it every day, that is a disgrace to any religion and is untrue, 'Just as I am Without One Plea.' Why, I heard that song sung by a man on the gallows just before he was going to be hanged, and he actually thought Jesus was going to take him just as he was."

We have read these remarkable words, in the light of their closest connection, in the light of the song, which they condemn, in the light of the Scriptures, and—well, we still retain it in the list of the very greatest hymns of the world, for we cannot accept the criticism, just because a very great and learned bi-hop passed it.

Take the "plea" of the song—what is it? First, "that thy blood was shed for me;" second, "that thou biddest me come to thee," therefore, "O, Lamb of God, I come!" This is the "plea" that is denied. Now, we submit, that, if the Bible does not everywhere teach that, the sinner is saved, if saved at all, by the grace of God that was manifested to us in the gift of the Son (who died that we might live, having remission of sins through him, for without the shedding of blood, there can be no remission of sins) then it does not teach anything.

And further, if the sinner is not invited to come to God and live, by virtue of the shed blood, the blood of Jesus Christ his Son that cleanseth from all sin, then no man, anywhere, at any time, was ever invited by anybody to do anything, and still more; this invitation urges the sinner to come just as he is, not even waiting to rid his soul "of one dark blot;" but to come to Christ, as a sinner, and be saved from sin while he lives, and then go home to glory when he dies—"a ransomed son."

"Just as I am," is the way the sinner comes to Christ, for cleansing, in order that he may be fitted for heaven hereafter. Not the sinner, as such, but the sinner renewed, cleansed, washed in the blood—the sinner saved by grace—is he who goes to heaven when he dies. We must get rid of sin before we die, else we die eternally. Heaven is a prepared place for a prepared people; and the

purpose of the gospel is to get men to see this, and turn to Christ, while they are yet lost sinners, and do so speedily, for Christ came to seek and to save the lost.

So then after all, that which the learned bishop charges as a "disgrace," and "untrue," we find, according to the Scriptures, to be "full of grace and truth," to the glory of God, forever and forever!

But again; suppose that the bishop had been summoned by that "man on the gallows, just before he was going to be hanged" for spiritual advice, would he have gone? and, if so, what would he have said? It was a serious time for the "man on the gallows," and for the bishop, too, and there must be no mockery, or trifling with a human soul. Would the bishop have advised in such a case "that the man on the gallows" be good, live uprightly, pay his debts, possess character and be a manly man? Not much, he wouldn't; else prove unworthy of the place he occupies and a traitor to his Lord. Remembering Calvary, and the fact that, time is about to be declared to be no more for the "man on the gallows," he would have fallen back on the sinner's only hope and "plea" for salvation, and told him of the blood that was shed for the remission of sins, and the promise of Christ to save all who would come to him, confessing their sins—even to a thief on the cross or a murderer on a gallows.

Of course, after the sinner is denied the right to plead the blood of Christ in his behalf, one is not surprised at anything that might be said; so take a look at the following—it is FRESH enough for you is it not?

"Then there are those who teach us that we are by birth children of the devil, they would have us believe that we belong to Satan and that we must change if we wish to belong to God. No, sir, by birth and human nature we belong to God. Men living according to their model, if they are taught to believe that they are children of the devil and they must turn in their nature before they can become children of God, they will say I will have a high time until I am converted. Then Jones has been converted he must live different from me, but I will go my way until I am converted."

A Jeremia Indeed.

That was a sad wail indeed that came from "The Mothers of Scranton," to the Governor of the great State of Mississippi, last week.

These mothers—God bless them and give them the rightful desires of their hearts—tell the Governor that the saloons and bad men and women have taken possession of their otherwise beautiful town, and are openly and flagrantly violating the laws of the commonwealth, and that common decency lies bleeding in the streets, trodden under the feet of drunken debauchees and harlots; and they call upon him to come to their relief, in defense of their sons.

What did the Governor do? He sent the letter to Judge Neville, who opened court in that town last Monday week. What did Judge Neville do? He delivered a ringing charge to the grand jury, reading them parts

of the mothers' letter, and took his seat and called the "next case."

Well, what did the grand jury do? "That's the question"—the answer to which we have not yet seen.

The average grand juror is a very poor thing indeed from which to expect anything great or good to happen. It is commonly reported that he, the average grand juror, does not any more mind perjuring himself than the average patron of a blind tiger, when brought before the court to tell where he got the vile stuff that made him drunk yesterday.

In all respect to all the good and brave men who do serve as grand jurors, we do say that there is very little to hope for, in the way of removing the evil complained of at Scranton.

Let the common people, the mainstay of every country in the whole earth, rise up and demand that the destruction of the traffic in distilled damnation be stopped and stopped now.

Let them petition the Governor to recommend to the Legislature to give us a constitutional amendment, or legislation of some kind, that will forever prohibit the manufacture or sale of the accursed stuff in the great State of Mississippi.

Then let them see to it that their Representatives in the Legislature pass some such legislation, or forever afterwards let oblivion claim them as her own.

Convention Board.

This board will meet on next Monday, the 11th inst., at 4 p. m., in the Mission rooms of the First Baptist church, Jackson.

THE BAPTIST.

\$2.00 Per Annum in Advance

Published Every Thursday.

—BY—

Mississippi Baptist Publishing Co.,

JACKSON, MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

A Word to Our Readers.

We have complaint that some who have recently sent in money for THE BAPTIST have not received the paper. We have recently passed through a burr which left visible marks upon us. It necessarily caused some delay, and doubtless, because some irregularities. Brethren, if anything is wrong, do not become impatient, but simply write us and we stand pledged to make everything entirely satisfactory to all. Do not in any instance censure our agents. They are straight, and have sent in whatever money you have paid them.

We have recently had several requests for back numbers of THE BAPTIST. We cannot well write a letter to each applicant, but here say to all that we cannot supply a single back number, as those editions which were not destroyed by fire have been exhausted in filling requests.

During the associational season just closed, we added several hundred new subscribers. For four weeks we have added an average of 100 new subscribers a week and still they come. The outlook is now quite encouraging. With the co-operation of the pastors throughout the State, 100,000 new subscribers can easily be added by January 1 next. There is a perceptible increase on the part of pastors in their interest in the circulation of our paper. This we appreciate very highly. The Baptist ministry of Mississippi is made up of a noble class of men. May God honor their labors with great success.

THE BAPTIST hopes to give its many readers next week in a brand new dress. It will then enter upon the fourth year of its existence, and, we think, will be entitled to a change of garments. We do expect improvement in its contents. We are honestly doing all we can, under the circumstances, at this end of the line to make our paper such as will meet the needs of our great denomination in the State. Help from every source is invited, and will be duly appreciated. The paper is now three years old, and we trust it has passed all experimental stages and has taken its place as one of the permanent factors for good in our great denomination. Then, if it is to stay with us, let's make it what we want it—what it ought to be. This can be done in several ways:

1. By subscribing for it, and always paying promptly and cheerfully, and holding to your remittance a word of encouragement. The editor greatly needs your expressed sympathy.
2. By carefully reading it, and speaking in its favor on every appropriate occasion, and speaking or writing to the editor of its defects.

THE BAPTIST.

November 7

1901

THE BAPTIST.

JACKSON'S GREAT DRY GOODS STORE JONES BROS & CO.

DRESS GOODS.

We have all the new weaves in all the new rich Autumn shades. In selecting from our super stock you have the satisfaction of knowing that every yard on our shelves was made for the Fall of 1901. We have none from last season.

You can better judge the saving you will make when you see the goods.

DRAP DE PARIS, a very stylish fabric 45 inches wide, in black and five new shades, at, per yd.,

\$1.50

50-inch COVERS, four new shades—a very desirable cloth—at, per yard

\$1.00

THIBET SUITINGS, full 54 inches wide, five new shades, excellent for entire suit—a splendid value—at, per yard

\$1.50

POPLIN GRANITE, a new pinhead weave, 54 inches wide, black and eight new shades, at the popular price of, per yard

\$1.15

MELROSE, 36 inches wide, black and all colors; looks like a dollar fabric; special, at, per yard

50c

At 50 cents a yard we show splendid values in Flannel Suitings, Coverts and Sollees.

45-inch satin-finish Prunellas, in the leading shades, at, per yard

\$1.00

Black Storm Serge, 45 inches wide, 65c value, at, per yard

45c

Imperial Black Serge, 50 inches wide, quality, at, per yard

75c

Imperial Black Serge, 50 inches wide, \$1.50 quality, at, per yard

\$1.19

Black Shark Skin weave, 42 inches wide, \$1 quality, at, per yard

75c

Black Pebble Cheviot, very fine quality; special value, at, per yard

\$1.45

We are showing some very handsome Black Goods in novelties, at \$2 to \$3 per yard.

MILLINERY.

Our Millinery Department is in new quarters, more room and better lighted; but the most important news is of the stock. It is larger and finer than ever. We say, without fear of contradiction, that we show the finest and most beautiful stock of Millinery ever seen in Jackson. At our formal opening, due notice of which will be given, we will show many Hats, direct from the leading millinery establishments of Paris, which will be the first imported Hats ever shown in Jackson.

When you have seen the Department in its new quarters, you'll be glad to know that there is such a Millinery store (for it's really a store in itself) in this city. All the newest, ready-to-wear Hats are now in sale, and you are welcome to see them.

SILKS.

Our silk stock surpasses any ever shown in Jackson. Our prices are economic from the fact that we do not observe the general mercantile rule of profit percentage in marking our silks. We are firm believers in the small profit, big business plan. We quote a few from many; will be glad to show you all! Splendid quality 19-inch Taffeta (not Taffeta-line), in black and all shades. We have never been able before to sell this quality under 60c. Close buying enables us to squeeze the price down to, a yard,

19-inch wash Taffeta; will not split; all shades; worth \$1; special value; at, per yd.

19 inch Twilled Taffeta, all shades; the \$1 quality, at, per yard

We are showing a beautiful line of novelty silks for waist and evening wear, at \$1 to \$1.75 a yard.

50c

80c

85c

88c

50 cents

How His Interest Grew.

"A truly Christian man grew interested in missions. At first he began to pray, 'Lord, save the heathen!' After a time he prayed, 'Lord, send missionaries to save the heathen!' Later on he prayed, 'Lord, if you haven't anybody else to send, send me!' Then he changed his prayer, 'Lord, send me; but if you can't send me, send somebody!' Finally he changed and said, 'Lord, send whom Thou wilt; but help me to pay my share of the expenses!' Then for the first time the gospel to him became a reality and giving to the missionary cause a pleasure.

For Sale.

I offer the following desirable books for sale: Comprehensive Commentary of the Bible, (Baptist edition), in six large volumes, only slightly shelf-worn; Twelve Sermons on Faith, by C. H. Spurgeon (new); Vol. 1, Fuller's Works, large volume; also, Progress of Doctrine in the New Testament, Bernard. All of the above for \$5. A rare bargain. Address EDGAR DAVIS, Hattiesburg, Miss. (Box 281.)

Ho, for Blue Mountain!

We have two hundred and twenty boarding pupils to date; but have recently opened some new rooms, and can accommodate for some more girls. Some one from the College will attend the B. Y. P. U. Convention at Wesson. Girls wishing to come to us from I. C. R. R. territory would better arrange to come with him. If interested, write us promptly. LOWMY & BERRY.

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For selling 24 boxes BALYONA Soaps or bottles Balyona Perfumes. To introduce our Soaps and Perfumes we give free to every purchaser of a box or bottle, a beautiful old glass pattern 10-inch fruit basket or choice of many other valuable articles. To the agent who sells 24 boxes again we give our 26-piece Dinner set full size, handomely decorated and gilded. We also give Currier's, Cochrane's, Coughlin's, Pacific Coast Soap, Balm of Gilead, Toilet Cream, etc., all of which are many other premiums for selling Balys. We always give you new goods and collect for them. We give cash commission if desired. No money required. Write at once. Illustrative catalogue free. Write to day. BALYONA SOAP CO., Box 87, Portland, ME.

First Missions

In 1712 Conrad Lachmann left Herrnhut as the first Protestant Missionary to China. His plan was to travel through Russia, installing his missionaries among the Kalmucks. The three missionaries were, however, arrested in St. Petersburg, accused of being spies, and were imprisoned, and although an investigation proved the injustice of their arrest, they were not liberated until 1726. The learned Axel Gradin, who had been sent out by Count Zinendorf to remove the misconceptions which existed in Russia regarding the Moravian Brethren, was unable to effect anything, and was also imprisoned for some time. In 1850 Dr. Guzlaff, missionary in China who had been traveling in Europe endeavoring to awaken interest among Christians in the East, visited Herrnhut. He desired the Moravians again to make an attempt to secure a foothold in that country and establish a mission there. Two men, Pagen and Heyde, volunteered for his service. Having been refused permission to take the direct route by way of Russia, they went to England thence to India and on by Simla toward the lofty Himalayan region near the western corner of Tibet. In 1855 they endeavored to enter Chinese Mongolia; but the extreme jealousy of the Government made it impracticable, also two later attempts. Accordingly they located at Kye-lang in the province of Kan-sui, and at Kan-sui, establishing the present mission in that country; but the plan of carrying the gospel to China was abandoned.—Missionary Review.

Christian Work in Japan.

"The number of Christian societies now laboring in Japan is 36, or just double the number in 1883, while 85 Christian periodicals are now registered at the office of the home department. English literature far more than that in the Ger-

manaculum is moulding the thought of educated Japanese today. Charities, like higher criticism, should be in the hands of the friends of Christ and of His Bible. New men, that is renewed men are needed for the new century."—Missionary Review.

China.

The population of the United States as a whole is about 20 persons per square mile. The population of the Chinese Empire is about 300 per square mile.

China contains 400,000,000 souls—one fourth of the whole population of the world. In 1840 there were only five seaport towns at which the missionary could labor.

In 1860 the missionary had access to ten points along the coast. Today the whole of China is open. Every province has been invaded. There are 80,000 communicants, another 80,000 who are believers, but have not made public profession, and probably 120,000 more who are intellectually convinced that Christianity is true, and have lost all faith in idolatry.

China has been trying to persuade the world for many centuries to count her out of the nations but God "hath made one blood all nations of men for to dwell on all the face of the earth."—Cromer.

Home Treatment for Cancer.

Dr. D. M. Bye's Balm Oil, for cancer, is a positive and painless cure. Most cases are treated at home, without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrhs, ulcers, piles and malignant diseases cured in the last eight years. If not afflicted, cut this out and send it to some suffering one. Address Dr. D. M. Bye Co., box 462, Dallas, Texas.

BELLS

Steel Alloy Church and School Bells. See our Catalogue. The C. S. BELL CO., Hillsboro, O.

FISCHER EMERSON PIANOS

The two best known for tone and durability in the South.

THE GRUNEWALDS are the agents, NEW ORLEANS.

Write for prices and save money and buy from this old, reliable and time honored music store. Agents also for all other high grade Pianos, Organs and Musical Instruments.

A FINE OVERCOAT FREE!!

And MONEY IN YOUR POCKET for Doing a Little Work as Our Agent.



Read What Some of Them Did in One Week!

N. A. Moore, Tunica county, Miss., writes: "I took 64 orders last week, making a total of 159 orders in a little more than two weeks' work." H. V. Brewer, working in Ashland Co., Ark., sold 54 books last week. S. R. Conover, working in Henrico Co., Va., sold \$209.75 worth last week. C. E. Pierce sold 66 copies, value, \$211; W. H. Brock sold 59 copies, value \$300.75.

THE BIGGEST YET. O. L. Dalton's report for last week has been received since we began writing this advertisement. He reports 134 orders, value \$402.50. Each of the above made over \$50 commission, and several nearly \$100 for their week's work. Mr. Dalton's commission was over \$150. Bear in mind, the above reports just received this fall, 1901.

A Warm Proposition. To get you started in business with us, we offer a Seasonable Gift of a FINE OVERCOAT FREE as a premium for the sale of a small number of copies of our great book,

"The Harp of Life."

This is a new book by Dr. Lofton, author of "Character Sketches," (which has already had a sale of 130,000 copies), and is proving to be a marvelous seller.

Walter C. Harris, of North Carolina, and J. W. Sanders, of Tennessee, have been engaged with us for a long term. Mr. Harris writes: "Harp of Life is the best seller I ever handled. I find no difficulty in getting people to want the book." J. W. Sanders writes: "I found no trouble in taking orders for the book. I have made about \$100 per month for the time I have been selling 'Harp of Life.'"

Remember we pay you regular Agent's commission and give you this elegant Veramba Beaver Overcoat, long, short or medium, cut as you desire, with velvet collar and double warp Italian lining, finely tailored throughout, absolutely free.

Write for particulars and samples of cloth from which the overcoat is made. Or, better still, send 30 cents for outfit on "Harp of Life," and begin business at once.

As to our reliability, we refer to the First National Bank, Nashville, both the Express Companies doing business here, and to the publishers of this paper. THE SOUTHWESTERN COMPANY, Publishers and Manufacturers, Nashville, Tenn.

Africa.

Africa is one of the great mission fields of the future. A population variously estimated at from 160,000,000 to 300,000,000, with nearly 600 different languages and dialects. European powers are struggling over "Spheres of influence," but the light is penetrating the darkness. Already 45 societies are at work, the bible has been translated, in whole or in part, into 70 languages, and there are over 1,200 missionaries. In Uganda alone, with 10,000,000 of a population, where twenty years ago there was no missionary, there are now 500 churches, 600 teachers and over 60,000 under instruction. There are 100 native laborers supported by native contributions. In five months 10,000 copies of the gospels were sold, such is their enthusiasm. What hath God wrought?

NORTH AFRICA.

Africa is roughly divided into north, central and south Africa. North Africa is mostly under British and French rule. England has access to the Soudan by way of the Nile from the Mediterranean, and by the Niger from the west coast. This is, roughly speaking, a territory of 6,000 square miles, with a population of about 60,000,000. France has access to the Soudan by way of Algiers in the Mediterranean, and also from Senegal on the west coast.

SOUTH AFRICA.

Is a country embracing 3,000,000 square miles with about 50,000,000 people. Nearly all denominations are working here through societies of America and Europe.

CENTRAL AFRICA.

Here we have a section of country stretching from ten degrees north of the equator to ten degrees south of it, containing about 40,000,000 square miles and a population of 50,000,000. It is the worst section in the world for white men to attempt to live in. Roughly speaking, one out of every three who go from Europe or America to this country dies or returns home; the others are usually able to stay for several years.

CONGO FREE STATE.

Here we have a section of country of a million square miles, or as large as the United States east of the Mississippi river, with about 20,000,000 inhabitants. God has wonderfully blessed these Congo missions. Their work was only begun in 1878, the year following Stanley's descent of that mighty river, the Nile, and now, in that country where life was not safe, there are Christian towns—towns which are as Christian as any we can find in America.

Deaths.

Resolutions of Respect.

RESOLUTIONS OF RESPECT ADOPTED BY THE BRUSHY FORK BAPTIST CHURCH.

WHEREAS, God in His infinite wisdom has seen fit to take from us our beloved sister and friend, Mrs. Carrie E. Townsend; and

WHEREAS, In her death the community has lost one of its noblest characters and the church one of its most consecrated members; therefore be it

Resolved, 1st, That while we are humbly submissive to God's will, yet we attest her merit and acknowledge our loss.

Resolved, 2d, That we extend our deepest sympathy to the bereaved husband, and to her brothers and sisters, in their sorrow.

Resolved, 3d, That these resolutions be spread on our minutes, a copy be sent to the husband of the deceased, and a copy each to The Baptist and The Hazlehurst Courier for publication.

G. W. FOSTER,
W. R. TRIM,
B. SIMMONS,
R. B. GREENLEE,
Committee.

Resolutions of Respect.

WHEREAS, It has pleased our all-wise Heavenly Father to call from us our beloved sisters, Mrs. Nannie Lilly, Aug. 17, 1901, and Mrs. Phoebe Dennis, Sept. 28, 1901; therefore, be it

Resolved, 1st, That in the death of these two, we as a society and community do sustain a grievous loss. We miss their untiring zeal and the sweet influence of their lives, but realize that our loss is their gain.

Resolved, 2d, That we strive to emulate the virtues of the zealous, earnest, Christian characters that they so modestly set before us.

Resolved, 3d, That we commend their loved ones and friends to that God of love, who alone can give comfort to the grief-stricken heart, who will give us strength and grace to say: "Lord, thy will be done."

Resolved, 4th, That these resolutions be recorded on our minutes, a copy be sent to the family of each and be sent The Baptist for publication.

Unanimously adopted by the W. M. S. of Damascus Baptist church, Nov. 2, 1901.

(MISS) GEORGIA HARRIS,
President.
(MISS) ELMA HARRIS,
Secretary.

Rachel Boon

On the 8th of September 1901, Rachel Boon, who was born September 16th, 1875, baptized into fellowship with Gum Spring Baptist church, Simpson county, Miss., married Luther Boon, of Puckett, Rankin county, January 4th, 1900, and was by death separated from all that was dear to her of earthly relationship. Rachel was the charm of her home, which she beautified and made pleasant by her energy and presence. Loved dearly at home by husband and mother-in-law, whom she delighted to serve and make happy. Exceptionally tender to her dear baby girl. Loved by the members of Clear Creek Baptist church, in whose membership she lived

until called away.

While all who loved Rachel mourn their loss, yet all hope to meet her in the sweet by-and-by.

PASTOR.

John Valentine.

On October 4, 1901, God sent into our midst his death angel and carried into that great beyond, our friend, John Valentine. John was a good, noble Christian boy. How sad to give up our loved ones; yet, how comforting are these words, "Blessed are the dead who die in the Lord." Grieve not dear ones, for John has gone where there is no suffering nor sorrow. May God comfort and bless you, and help you say, "God's will, not mine, be done."

"Soon shall we meet again,
Meet never to sever,
Soon will Peace wreath his chain,
Round us forever."

EDDIE BALDWIN.

Mrs. Nannie J. Toler.

It is impossible to give more than a faint idea of this lovable Christian woman in these brief lines. To know her was to love her, and those who knew her best loved her most.

She was converted and joined the Galilee Baptist church at the age of fifteen years. From that time till the summons came, her trust in Jesus was complete. Through storm or sunshine she was the same calm, sweet, strong, character. Utterly forgetful of self, she seemed to live but for the joy she could bring to others. Yet she was one of the happiest people herself the writer ever knew. She made her home a delightful place for her own family as well as for the visitor. She made the religion of Jesus so attractive to her children that eight of the eleven have already given their hearts to the Lord and are living useful Christian lives.

Sister Toler inherited the business capacity of her father, E. B. McLain, and used it in the service of her Master. The forty-seven years which she spent on earth seems all too brief, but eternity alone will reveal the good she did in this short time.

The poor to whose wants she ministered will miss her. Her pastor will miss her earnest face 'n his congregation, and her words of appreciation and of encouragement. Father in Heaven be kind to the heart-broken husband and children.

An enormous crowd of people attended the funeral services on Sunday October 27th at the Galilee Baptist church in Gloster. Sister Toler first joined this church but afterwards took her letter to New Providence where she was a member until death.

Amid tears and sorrow we laid her body to rest in the beautiful cemetery at Gloster, until Jesus comes to take his people to the land where there are no graves, and where God shall wipe away all tears from our eyes. Rest in peace.

"Twas but one step for those victorious feet
From their day's path to the golden street."

E. GARDNER.

Hamburg, Miss.

Mrs. Nancy Parker.

Mrs. Nancy Parker, relict of Deacon



Your Home Is Not Complete

Unless you have a PIANO or an ORGAN in it. Either will help to make it attractive to your children and make them enjoy their evenings at home.

We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all.

We handle the Knabe, Kimball, Stieff, Haines, Blasius, Regent Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

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JACKSON, MISS.

SUNDAY SCHOOL BOARD.

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, CORRESPONDING SEC'Y.

Have you seen a copy of KIND WORDS All Periodicals were changed and much improved with January issue.

In its new and enlarged Form? It has eight pages, all filled with good reading matter, without any advertisement. It is greatly improved in every way. One teacher writes:

"Thank you for the work you are doing for our Southern boys and girls. The improvement in Kind Words makes it rank very high among papers of its kind. The children pay the highest possible compliment. Instead of glancing through it, and then throwing it down, as I have seen them do, they watch for it eagerly, and then read it through."

Another says: "My mother always tells me to be sure and bring her a copy of Kind Words."

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ADVANCED QUARTERLY.....2
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THE PRIMARY LEAF.....1
WEEKLY KIND WORDS (enlarged to 8 pps.).....13
KIND WORDS (semi-monthly).....6
KIND WORDS (monthly).....4
CHILD'S GEM.....6
BIBLE LESSON PICTURE.....75
PICTURE LESSON CARDS.....2 1/2

B. Y. P. U. QUARTERLY For young People's Prayer Meetings.
Per quarter, 10c. single copy, ten or more to same address, 6c. each.

Peter Parker of blessed memory, died at the home of her grand-son, Mr. Geo. B. Parker, of DeSoto, Miss., on Sept. 30, 1901, in her 94th year.

She was a devout Christian and a staunch Baptist for seventy-five years, and she has now gone to enjoy forever the reward of the faithful.

Her friend,
GEORGIA D. PHILLIPS.
Shubuta, Miss.

have a host of friends, and many good wishes follow them.

J. O. HILL.

LEGGETT-SMITH.

At the home of the bride's parents, Mr. S. Smith, in Louisville, Miss., Nov. 3, 1901, Mr. B. F. Leggett and Miss May Smith. H. H. Webb, of Clifton, officiating.

Marriages.

JACKSON-BURKE.

At the Baptist church, Burke, Miss., October 31, 1901, Miss Hattie Burke and Dr. M. W. Jackson. The writer officiating. Miss Hattie is one of Calhoun counties best teachers, and Dr. Jackson is one of the most prominent physicians of Water Valley and Pine Valley. Shortly after the ceremony the new couple left for Meridian, Both

Notice, Trappers.

Send 75c for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping furs, skins, etc.

Ship your furs, dry hides and wool to JOHN WHITE & CO., Louisville, Ky.

PLYMOUTH CHURCH Bells. See our Catalogue. The C. S. BELL CO., Hillsboro, O.

Woman's Work.

Evening.

ERON OPHIA GREENE
The calm Autumnal evening lays its
hush
Upon the field and wood with gentle
touch:
Sweet wandering winds, drop softly
down to rest,
Wing-weary of long flight from out
the west.
In dawning brush and trees the happy
birds
Say their "Good-nights" in tender,
mystic words.
While in the stillness of the over
the corn,
One lone, belated lark sings out its
song.
As o'er the solemn woods the shadows
creep,
The finished song leaves space pure
and sweet,
And as mid sedge and reed-rod I
stand,
Nirvana's Peace seems resting on the
land.

Box Packing.

It has been the custom for years
for the ladies of the Copiah County
Baptist Association, to send a
box of clothing in the fall to one
of the Frontier Missions.

This year they sent a box to
Elder Otto Beckelmann, mission-
ary among the Germans of San
Antonio, Texas.

The box was packed October
24th, in the Crystal Springs Church.
It was a very happy occasion, and
one in which good will and har-
mony prevailed. I am glad there
is not an Association in the State
in which the ladies do more
harmoniously together, and in
which the vice-president gives a
more ready response than the Co-
piah County Association.

We were encouraged this year
by the presence of a number of the
brethren. Bro. J. A. Lee of Wes-
son, came with this year, and the
delegation from his church. They
came up nobly this year, and quite
an increase over last year.

The new pastor at Hazlehurst,
Bro. Wm. Williams, came also
with the ladies from his church.
By his presence we were able to
feel that he believes in missions
and has a great heart for his
work as pastor. We believe that
Hazlehurst, under his efficient
leadership, will yet do great things.

Pastor McComb was also present
and encouraged his sisters by his
heartily co-operation in the work.

The box was one of the best
ever sent from this Association. It
was filled with clothing of all kinds
for Bro. Beckelmann, his wife and
two children. The children's ages
are respectively, seven and five
years.

The preacher was given two new
suits of clothes, both handsome,
two hats, two pairs of shoes, over-
coat, an umbrella and a beautiful
supply of underwear and linen.
The other members of the family
were fitted as beautifully as he.

In addition to the clothing there
were quilts, blankets, table linen,
sheets, pillow cases, two bolts of
domestic and a box of household
remedies. All these articles were
new except one dress, and while it
had been used it was as good as
new.

The contributions from the
churches were as follows:

Damascus	\$ 11 00
Bethel	6 75
County Line	9 75
Crystal Springs	40 00
Gallman	17 30
Hazlehurst	31 25
Harmony	2 00
Hopewell	6 00
New Zion	7 15
Spring Hill	5 75
Smyrna	8 00
Wesson	27 30

Total \$172 25

MRS. W. A. McCOMB,
V.-P. Copiah Co. Ass'n.

Deafness Cannot be Cured

by local application, as they cannot
reach the diseased portion of the ear.
There is only one way to cure deafness,
and that is by constitutional remedies.
Deafness is caused by an inflamed con-
dition of the mucous lining of the Eus-
tachian Tube. When this tube gets
inflamed you have a rumbling sound or
imperfect hearing, and when it is en-
tirely closed Deafness is the result, and
unless the inflammation can be taken out
and this tube restored to its normal
condition, hearing will be destroyed
forever; nine cases out of ten are
caused by catarrh, which is nothing
but an inflamed condition of the mu-
cous surfaces.

We will give One Hundred Dollars
for any case of Deafness (caused by
catarrh) that cannot be cured by Hall's
Catarrh Cure. Send for circulars, free.
F. J. CHENEY & CO., Toledo, O.
Sold by all druggists, 75c.
Hall's Family Pills are the best.

SALVATION MELODIES.

The New Century Song Book.

Has 126 hymns and 126 tunes; the
OLD and the NEW. The spirit of the
book is in sympathy with the mission-
ary operations and evangelical progress
of the opening up of the twentieth cen-
tury. Published in both round and
shaped notes. Send 25 cents in stamps
for sample copy, board covers, or 15
cents in manila covers. Address,
Kiger Music Co.,
WACO, TEX.

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Catalogue. The C. S. BELL CO., Halesboro, O.

A Baptist Song Book—"BELLS OF HEAVEN."

The best book for Church Work and Worship
published. Sample copy, prepaid, 75 cents.
Contains hymns on Baptism and Lord's Supper.
From Valie C. Hart, Song Evangelist: "The
more I examine 'Bells of Heaven,' the better
pleased I am with it."
From Dr. W. A. Clark, editor Arkansas Bap-
tist: "'Bells of Heaven' is a grand book—bet-
ter than 'Gospel Hymns.'" Address,
John C. F. Kyger, Baptist Evangelist, Waco, Tex.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and
Kidneys.

For biliousness, constipation and
malaria.
For indigestion, sick and nervous
headache.

For sleeplessness, nervousness and
heart failure.

For fever, chills, debility and kidney
diseases, take Lemon Elixir.

Ladies, for natural and thorough
organic regulation, take Lemon Elixir.

50c and \$1 bottles at druggists.
Prepared only by Dr. H. Mozley, At-
lanta, Ga.

A Prominent Minister Writes.

After ten years of great suffering
from indigestion, with great nervous
prostration, biliousness, disordered kid-
neys and constipation, I have been
cured by Dr. Mozley's Lemon Elixir,
and am now a well man.

REV. C. C. DAVIS,

Eld. M. E. Church South,
No. 28 Tattall St., Atlanta, Ga.

A Prominent Memphian Writes.

Dr. H. Mozley, Atlanta: Having been
a great sufferer for three years from in-
digestion, and been treated by many
physicians, who failed to give me any
relief. Continuing to grow worse my
brother advised me to try Dr. Mozley's
Lemon Elixir, which remedy he had
used for several years. I commenced
its use, and must say that your Lemon
Elixir is the greatest medicine on
earth. I have never suffered a day
since I commenced using Lemon Elixir.

R. L. ROCCO,

206 Hernando St., Memphis, Tenn.

Lemon Elixir.

An old druggist told me to-day he
had long looked for a substitute for
calomel with all its good effects, that
would not leave the system in such an
awful dangerous condition, and found
it in Lemon Elixir.

T. A. JENNINGS, Druggist,
Jackson, Fla.

NOTICE.

The State B. Y. P. U. will meet
with the Wesson Baptist church,
Nov. 12, 13, 14, and as we hope to
provide comfortable homes for all
delegates and visitors, we earnestly
request all those who expect to
attend the meeting, to report as
soon as possible either to Miss
Edna Byrne, Chairman of Com-
mittee, or to J. A. Lee, who will
assist the chairman in arranging
homes for all.

Brethren and friends, you will
take due notice of this and act ac-
cordingly.

MISS EDNA BYRNE, Ch.
J. A. Lee, Ass't.

GOOD POSITIONS.

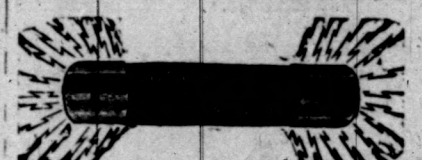
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lege a cent for tuition, until course is
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Colleges, Nashville, St. Louis, Little
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work preferred. Address
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A Palmer's Magnetic Inhaler

will make you happy by curing that
cold, also headache, sore throat, etc.
Thousands have been sold. All guar-
anteed. A moment's use will convince
you that it is all we claim for it. If
you are not satisfied with it we will re-
fund your money cheerfully. Price, 50
cts., postpaid; stamps taken. Order at
once for now is the time you will need
it. Good live agents wanted. Write
for circulars and terms. Address,
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ALABAMA CENTRAL FEMALE
COLLEGE.

TUSKALOOSA, ALA.

Departments: Literary, Music,
Art, Elocution, Commercial (in-
cluding Book-keeping, Stenog-
raphy, Type-writing) and Indus-
trial (including Dress-making, Mil-
linery.)

Faculty: Each member selected
on account of scholarship, ability
to teach and Christian character.

Discipline: Strict, but kind.
Healthfulness: Record unsur-
passed.

Social Life: Tuscaloosa—a seat
of learning, a center of culture and
refinement.

Religious Advantages: The best
both in college and church.

Prices: For tuition, board, fuel
lights and laundry \$52 per term of
three months, or \$156 per session.
For minister's daughters \$100 per
session.

Write for catalogue.

B. F. GILES,
President.

T. J. TURNER

Dealer in

Fine fruits and the best candies,
soda water, ice cream, cigars
and tobacco. In fact everything
Up-to-date in my line of busi-
ness. Cheapest bananas in the
city. West apitol Street
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Positions GUARANTEED
UNDER A
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R. R. FARE PAID
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Office and Consulting Rooms over
Harrington's Drug store, 338
West Capitol Street, near
the Edwards and the Law-
rence Hotels.

Temperance.

BY W. H. PATTON.

A REFORM MAYOR.

Minneapolis, Jan. 28.—Dr. A.
A. Ames, four times mayor of
Minneapolis, has been greatly
shocked by a midnight slumming
tour. Accompanied by a body-
guard consisting of a colored po-
lice officer in plain clothes, he
made the rounds of the city, and
now proposes to reform the saloons.

In his trip he found dozens of
places, it is said, where young
girls were being started on the
downward path, and in other re-
sorts he found dancing in progress
participated in by white women,
colored men and young boys.

An order has gone forth that all
wine rooms must be torn out of
the saloons, and that any saloon-
keeper guilty of allowing boys to
drink in his place will be punished
to the extent of the law. In addi-
tion to all this each saloon-keeper
will be compelled to keep a list of
his patrons, which shall be open to
the police at all times, and shall
reimburse any man who loses any
money in the place.

DRINK HABIT AMONG WOMEN.

At the annual meeting of the
Church Temperance Society, held
in New York a few days ago,
Bishop Coleman, of Delaware, was
one of the speakers. Among other
things he said:

"Intoxication is growing among
women at a faster rate than among
men. The future of the world de-
pends on the mothers even more
than the fathers, and what is going
to become of it if our women be-
come drunkards?"

NEW YORK STATE'S SOLDIERS HOME

The State Board of Charities in
a special report to the New York
Legislature, recommend, among
other things, that legislation be en-
acted to prevent the continuance of
the fourteen liquor saloons at the
gates of the New York States Sol-
diers and Sailor's Home at Bath,
which are supported by the patro-
nage of members of the home, and
are regarded as a source of de-
moralization to its discipline.

CHICAGO SALOONS CLOSED TIGHT.

Chicago, January 3.—After mid-
night this morning the saloons of
Chicago were closed more tightly
than ever before. A good warning
delivered by the police in no un-
certain terms caused the downtown
all-night places which have here-
before ignored the order to draw
their shutters.

A RIGHTeous DECISION.

The Supreme Court of Illinois
has handed down a decision in
which the court holds that saloon-
keepers are liable for personal in-
juries sustained by persons, while
intoxicated as a result of the use of
liquor obtained from them. The
case in point was from Pana. Thos.
H. Webber, husband of the appel-
lee, became intoxicated in a saloon,
and was killed by falling from his
wagon. His widow recovered a
judgment for \$3,000 in the lower
court.

TWO DISPATCHES—THIS AND THAT

Washington, D. C., February 2,
1901.—The musical arrangements
for the inaugural ball have been
completed and the ball-room de-
corations will surpass in splendor
anything ever seen in Washington
before.

Springfield, Ill., February 2,
1901.—At the request of Mrs.
Richard Yates, mother of the Gov-
ernor-elect of Illinois, the custom-
ary ball will be omitted as a feature
of the inaugural ceremonies of her
distinguished son.

A WISE SUGGESTION.

Lord Roberts has written a let-
ter to the Lord Mayor of London
postponing the city's reception and
expressing the opinion that "in the
present unhappy circumstances in
South Africa there should be no
further feting for sometime."

His decision applies to all simi-
lar proposed functions.

A Texas Wonder.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Dis-
covery cures all kidney and bladder
troubles, removes gravel, cures dia-
betes, seminal emissions, weak and
lame backs, rheumatism and all irregu-
larities of the kidneys and bladder in
both men and women, regulates blad-
der troubles in children. If not sold
by your druggist, will be sent by mail
on receipt of \$1. One small bottle is
two month's treatment, and will cure
any case above mentioned. Dr. E. W.
Hall, sole manufacturer. P. O. Box 620,
St. Louis, Mo. Send for testimonials.
Sold by all druggists.

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E.
W. Hall, St. Louis, Mo. Having tried
various remedies without satisfactory
results, I was persuaded to give your
"Wonder" a trial. I have used one
bottle, and although my case is one of
long standing that baffled the skill of
the best physicians, yet it yielded at
once to the "Texas Wonder," which I
heartily recommend to all suffering
from kidney troubles. Yours truly,
W. H. BRUTON, pastor Baptist church,
Ripley, Tenn.

Wanted.

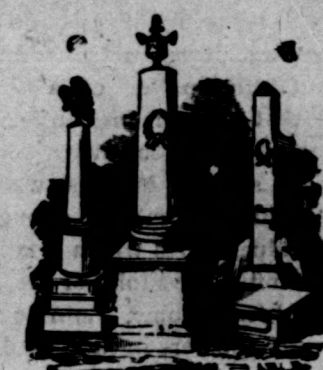
AGENTS for the life of President Mc-
Kinley. Write quick while the demand
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tery Lots and Building Stone, Iron Fencing
and Gold, Gilt or Bronze letters. Any kind
of plans drawn by skilled draftsman. Home
dealers knock them all out. Satisfaction
guaranteed. Write to, or call on

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The New Lyre Harp,

Self-Taught.
Played by notes or
numbers.
Agents wanted every-
where.

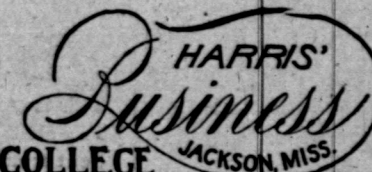
The Greatest Musical
Instrument ever inven-
ted.

To advertise our LYRE-HARPS
and establish a trade, we offer
the first Harp to each locality at
an extra BIG DISCOUNT.

Sold on thirty days FREE TRIAL. Send for FREE illustrated circular.

The France Co., Water Valley, Miss.

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THE
BEST.



Incorporated,
Authorized
Capital, \$30,000.

Desires the attendance of all ambitious men and women who want a FIRST-
CLASS Business Education.
W. H. Watkins, a prominent member of the Jackson bar, gives weekly lec-
tures on Commercial Law.

N. J. HARRIS, Pres.

An ESTEY ORGAN & 50 SONG BOOKS

Like This
THIS is a common sense organ made to Charlie Till-
man's order by the old reliable Estey Organ
Co., who stand behind it with a full guarantee.
The case is made in solid oak or walnut, neat and dura-
ble, but not fancy. The interior is the best quality,
same as is used by this Co. in their seventy dollar instru-
ments. Five octaves, ten stops, with octave couplers,
two knee swells. Any Sunday School can get this organ
with fifty copies of the popular Sunday School song book,
The Revival for only fifty dollars. The popularity
of the Estey Organ as well as The Revival
song book assures you that there is no risk in taking in this
offer, and if you are interested of course we will hear from you at once.
Address CHARLIE D. TILLMAN, Dept. D, Atlanta, Ga.

THE
"CHICAGO"
is GUARANTEED to do satis-
factory work. If you are not
satisfied, after five days' trial,
return machine to me,
A. J. HARRIS,
General Agent,
Jackson, Miss.

Baptist Young People.

The B. Y. P. U. Convention convenes at Oxford, Nov. 12-14. This should be the greatest convention the Baptist young people have ever held. The same is propitious.

Just now world forces are at work in the sub-conscious life of the denomination. The spirit of progress is in the air. Christianity is beginning to feel the impact of these unseen forces. There is a sublime struggle, a desperate attempt to take a new step—manifestly evident in our denominational papers and in the discussions of the college movement, associations and conventions are appointing committees to devise ways and means for our great and good men and women writing and talking of the needs of the times for a new movement. Today is the day of unparalleled opportunities. In His goodness has seen fit to throw open the door of the world to the Christians of this generation. The twentieth century's demand is on the followers of the Master. Galilee are as broad as the earth.

Feeling that we are on the eve of great things, that we are under the power of impulses destined to transform the religious structure of the world in the next few decades—the committee, hoping to embody the spirit of the times have selected "Progress" as the key word for the convention. Surely it is befitting that we should, while yet in the dawn of the twentieth century, consecrate the energies of our spirit and host, and give renewed emphasis, for the benefit of the people, especially, to the "go ye" of the great commandment.

On the Divine side, everything is absolutely ready for the forward movement and the steady victory all along the line. Divine Providence has made ready the whole world and provided all the forces and agencies, men and men, required for its final conquest. Divine Grace is sufficient, having provided redemption for the world out of infinite love for the lost, commissioning the church to give it to all mankind and promised the fullness of the Holy Spirit to endure for the special service. Christendom is so straitened in God. The straining, if there be any, is in the churches, and they alone are responsible for the staying of the wheels of the chariot of salvation.

It is the purpose of this convention to arouse the followers of

Christ to the appreciation of the appreciation of this fact.

It shall be the purpose of this convention to emphasize the imperativeness of the "go" in the economy of grace; to enlist the energy and enthusiasm of the young people in our churches; to gather strength and encouragement from the commingling of kindred souls; and to gain inspiration by a united waiting before a throne of grace.

Are you coming? You will miss something if you do not. The great power in Christianity is the uplifting power of a person, and that person is Christ. His image flashed from living soul to living soul transforms whatever it touches and makes strong the individuals upon whom it falls for the conflicts and toils of the Christian life. Come, mingle with your co-laborers in the kingdom of God—men and women whose souls are afire with zeal for the Master's work, and then go home strengthened, energized, inspired for work. Your own growth as a worker for Jesus, demands your presence at the convention.

You must come. Your Master bids you come. You owe it to yourself; you fellow man, and your God; to take advantage of every opportunity offered you to increase your spiritual growth. Then come, and come praying. Come to throw all your heart and soul into the meeting, to talk, to sing, to pray, and you may rest assured that:

"There will be showers of blessings,
This is the promise of love,
There shall be seasons refreshing,
Sent from the Saviour above."

Let every one come and co-operate to make this convention worthy of the great cause it represents, and battling under the banner of Prince Immanuel. Let us do our part to prepare the kingdoms of earth for the day:

"When the martial drum beats no longer,
And battle flags are furled
In the parliament of man, in the
Federation of the world."

J. B. LAWRENCE.
Greenwood, Miss.

OXFORD.

The Union at Oxford continues faithful in the study of the "Christian culture courses," and enjoys the work very much.

Dr. Chas. Hillman Brough recently delivered, to a crowded house, his B. Y. P. U. lecture, entitled: "God in History." It charmed as well as instructed.

At the last meeting of the B. Y. P. U. it was voted to invite the next annual convention to meet with the Oxford Union. We need

just the inspiration to be gotten from such a gathering.

I hope all those who go to West will cast their vote for Oxford, and we will show our great appreciation by opening our doors and hearts next November.

PEARL LEAVELL.
University, Miss., Nov. 4th, 1901.

POPLARVILLE B. Y. P. U.

On the fourth Sunday of Sept., we met for the purpose of reorganizing the B. Y. P. U.. We enrolled 35 members at first meeting. Great interest was manifested. We meet every Sabbath evening at 4 o'clock.

Since the first meeting we have received an addition of fourteen.

Yours truly,
EDNA SAMMONS.
Corresponding Secretary.
Poplarville, Miss.

On January 1st, 1902, we will open the Grenada and Vicksburg Business College at Vicksburg, Miss. We do this in order to double our facilities in preparing young men and women for business pursuits in life. The school in Vicksburg will be under a graduate of one of the leading business colleges of the North. He is known from ocean to ocean as a fine manager and teacher, having been engaged in business college work for a number of years. He will have under his supervision a corps of teachers for each department. Each student in the Commercial Department will be provided with an elegant, quarter oak, golden finish, finished back, roll-top desk. These desks have quarter sawed sycamore, pigeon hole cases, spring lock with duplicate keys on curtain, large drawer underwriting bed, small drawers in the interior, also pen and card racks. The stenography room will be provided with every facility which will aid the work, such as improved stenographer desks, standard machines, etc.

As both schools belong to the same company they will be operated under the system as the Grenada Business College is today and will guarantee positions to all worthy graduates. For full information before January 1, 1902, address Grenada and Vicksburg Business College, Grenada, Miss.

Old Dr. Drummond.

After years of patient study and experience, has given the world a preparation which is an absolute and permanent cure for every form of rheumatism. The price is \$5, but it is two large bottles, enough for a month's treatment, and will relieve the worst case from the first dose. Sent by express upon receipt of price, by Drummond Medicine Co., New York, with full particulars and testimonials of wonderful cures.

"City Crop" Cut Off.

The farmer's roundup bale doesn't have to be sampled every time it is sold. One of the foremost cotton authorities in this country estimates that square bales lose an average of five pounds of lint per bale, thanks to sampling, theft and other losses in cotton yards, at compresses and on railroad and warehouse platforms. This means a yearly loss of 100,000 five-hundred-pound bales, worth, at 7 cents a pound, \$3,500,000, every dollar of which comes out of the farmer's pocket.

"Winter Homes in Summer Lands."

The above is the title of an attractive booklet just issued by the Passenger Department of the Southern Railway. It is beautifully illustrated, and fully describes the winter resorts of the South. A copy may be secured by sending a 2-cent stamp to Mr. C. A. Benscoter, Assistant General Passenger Agent, Chattanooga, Tenn.

Winter Excursion Rates.

Effective Oct. 15th, 1901, excursion rates are placed on sale by the Southern Railway to all principal winter resorts of the South and Southwest. Ask any agent of the Southern Railway for full information.

Wanted.

AGENTS for the life of President McKinley. Write quick while the demand is great.
to A. J. Harris,
Jackson, Miss.

Rheumatism

Is quickly relieved and promptly cured by Dr. Drummond's Lightning Remedies. The internal remedy is pleasant to take, acts immediately, does not disturb digestion, and is for rheumatism only in all its torturing forms. The external preparation restores stiff joints, drawn cords and hardened muscles. If your druggist has not these remedies in stock, do not take anything else. Send \$5.00 to the Drummond Medicine Co., New York, and the full treatment of two large bottles will be sent to your address. Agents wanted.

How to Tell When Sunday.

"An old Chinese woman had become a Christian and wished to keep the seventh day holy, but could never remember when it came. After much difficulty, she hit upon her own plan. Six chop sticks were laid on a shelf, and each morning when she arose she took one away. The day when the shelf was bare was Sunday, and work was stopped. On Monday all six sticks went back again, and so the fourth commandment was kept."

EE-M Catarrh Compound

Cures Catarrh, Hay Fever, Asthma, Bronchitis and Colds.

A mild, cool, pleasant smoke, purely vegetable, which any lady can use. We give an iron-clad guarantee that its proper use will cure CATARRH or your money refunded. References: Dunn's, Bradstreet's or any bank in Atlanta. EE-M is not a make-shift. For tobacco users we make EE-M medicated cigars and smoking tobacco, carrying same medical properties as the compound. Samples Free. One box, one month's treatment, one dollar, postpaid.

EE-M Company, - Atlanta, Ga.

